



A  
PRACTICAL GRAMMAR  
OF THE  
AVESTA LANGUAGE,  
COMPARED WITH SANSKRIT,  
WITH A CHAPTER ON SYNTAX AND  
A CHAPTER ON THE GÂTHÂ DIALECT,

KAVASJI EDALJI KANGA,  
*Head Master, Moolla Feeroz Madressa;*

TRANSLATOR OF THE VENDIDAD, THE FAÇNA, THE VISPERED AND THE  
KHORDEH AVESTA, WITH GRAMMATICAL AND CRITICAL NOTES.

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## PREFACE.

IN introducing this work, the first of its kind, to the students of the Avesta language, and others interested in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the vast changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and object of this Grammar, may not be out of place. So far back as 1862 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his "Essays on the Sacred Language, Writings and Religion of the Parsis;" and in the following year Errad Sheheryárji Dádábhái Bharoocha issued in Gujerati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, *i.e.*, during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Parsee.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and keenly felt by the students of the language. Moreover, Zend and Pehlvi having been lately added by the Bombay University to the list of second languages at the M. A. examination, such a grammar has become more than ever necessary.

The systematic and regular study of Avesta and Pehlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1861. Before that period the knowledge of Avesta was confined to a few Dustoors and Ervads, who mainly relied upon Pehlvi translations now extant, which, though good enough as far as they went, were not marked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gujerati translations of the Vendidad, the Yaçna and the Khordeh Avesta, published before 1861, were chiefly based on Pehlvi translations, and were, in consequence, inexact, and, in several respects obscure and unintelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-wished-for change has taken place in the study of the works on the Zoroastrian religion. To Mr. K. R. Cama, an Oriental scholar of European repute, belongs the honour of having laid the foundation and zealously worked for the prosecution and development of philological studies in Bombay. Having studied Avesta and



Pehlvi for some time under Professor Oppert of Paris and Dr. Spiegel of Erlangen, he not only vigorously continued his studies, but introduced the new system of religious instruction into Bombay, by opening in 1861 a class of young men from among the priestly order. The beginning was by no means encouraging, and the task generally was for some time beset with difficulties, which might well have disheartened a less enthusiastic and earnest pioneer. This class at first consisted of but three students, one of them being the writer. In course of time, the number increased to a dozen. This class of young students was maintained uninterruptedly for many years, during which time, Mr. Kama not only allowed them free access to his valuable Oriental library, but also liberally helped several of his poorer pupils with his purse. In 1863 the old system of teaching Avesta by means of Pehlvi was superseded by one based on the lines of philology and grammar, which obviously was a great improvement. Mr. Kama gave a further impetus to the propagation of religious knowledge by establishing a society for making researches into the Zoroastrian religion, by starting a periodical, called *Zartoshti Abhyās* (Zoroastrian Studies), by delivering learned lectures, and by publishing translations from distinguished German authors on the Zoroastrian religion. His *Zartosht Nāmeh* (Life of Zoroaster), among other works published by him, stands pre-eminent, as an unique production of its kind, presenting, as it does, the life of the Prophet as chronicled in the sacred texts in a lucid and systematic way.

This grammar was at first written out in Gujerati, but agreeably to the suggestion and desire of some friends, it was turned into its present form, compared, as far as practicable, with Sanskrit. Avesta and Sanskrit on account of their close affinity have been justly called "sister languages." In order to facilitate the comparison of Avesta words with Sanskrit, the rules of the transmutation of letters of both these languages are given *vide* pp. 14-15 ; pp. 32 to 38. The inflected forms of nouns and verbs given in the paradigms are *not all actually* found in the Avesta texts. Some of these forms, both nominal and verbal, are given with the sole object of giving help and facility to the student. The Avesta literature being limited, the student meets with particular inflected forms of one noun, while the complement is supplied from some other noun of the same base. The same is the case in verbal forms. But the examples, both Avestaic and Gāthāic, given *below* each paradigm are such as are *actually* met with in the sacred writings. "From the latter, the student will find that, though the regular forms are numerous, the variations from the prescribed rules are not few." In order to give these forms it was necessary to go carefully through the whole Avesta texts of the late Professor Westergaard and the excellent revised texts of Dr. Karl F. Geldner hitherto published. From the latter, I have given many new grammatical forms,



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due mainly to the oldest and best manuscript copies which the learned Doctor had been able to get. From the careful perusal of his great work, it appears that this distinguished Orientalist has spared no pains to make his texts as useful as possible to the student of the Avesta literature.

The striking features of Dr. Geldner's texts as distinguished from those of Westergaard are (1) the free use of compound words, especially in monosyllabics, *e. g.*,  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 29, 8);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 43, 14);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 3, 9);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 13, 18);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 43, 6);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 12, 3);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Y. 62, 2), &c.; (2) the use of  $\text{𐬰𐬀}$ —a modified form of  $\text{𐬰𐬀}$ —before  $\text{𐬰𐬀}$  (except in the word  $\text{𐬰𐬀}$ ) and  $\text{𐬰𐬀}$  before vowels; *e. g.*,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ , &c.; (3) the distinction observed between  $\text{𐬰𐬀}$  and  $\text{𐬰𐬀}$ ; *viz.*,  $\text{𐬰𐬀}$  is used before  $\text{𐬰𐬀}$ , and  $\text{𐬰𐬀}$  before vowels.—Dr. Geldner considers the former a modified form of  $\text{𐬰𐬀}$  (*h*), and the latter of  $\text{𐬰𐬀}$  (*hv*); (4) the particle  $\text{𐬰𐬀}$  is mostly used for  $\text{𐬰𐬀}$ , and  $\text{𐬰𐬀}$  for  $\text{𐬰𐬀}$  (fire); (5) the occasional insertion of  $\text{𐬰𐬀}$  in the body and at the end of words; *e. g.*,  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 6, 2);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 6, 4);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 1, 0);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Khor. Nyā., 2);  $\text{𐬰𐬀}-\text{𐬰𐬀}$  (Yt. 1, 14); (6) the insertion of  $\text{𐬰𐬀}$  in most cases before  $\text{𐬰𐬀}$  so aptly required according to para. 54; *e. g.*,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}-\text{𐬰𐬀}$  &c.; (7) the occasional use of  $\text{𐬰𐬀}$  for  $\text{𐬰𐬀}$  in the body of words; *e. g.*,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}-\text{𐬰𐬀}$ , &c.; (8) the occasional use of the terminal suffix  $\text{𐬰𐬀}$  in the ablative singular of bases ending in  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ ,  $\text{𐬰𐬀}$ ; *e. g.*,

\* Exceptions:—Visp. 4, 18; Visp. 21, 1; Y. 10, 11.

𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀,  
𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 &c. But the most striking feature, which a minute

examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, in the body of the texts, to words which Westergaard has relegated to foot-notes; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gāthā dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts wherever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Monier Williams, Benfey and Kielhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jeejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

KAVASJI EDALJI KANGA.

*Bombay, March 1891.*

## ABBREVIATIONS EMPLOYED IN THIS GRAMMAR-

Abl.....	ablative case.
Acc.....	accusative case.
Adj.....	adjective.
Adv. ....	adverb.
Adv. comp.....	adverbial compound.
Appos. determ. comp. ....	appositional determinative compound.
Atmane ..	Atmanepada.
Attrib. comp.....	attributive compound.
Av .....	Avesta.
Cl .....	class ( <i>i. e.</i> , the class to which a verb belongs).
Comp.....	compare.
Compara. ....	comparative degree.
Copul. comp.....	copulative compound.
Darmes.....	Professor Darmesteter.
Dat. ....	dative case.
Demonstrat.....	demonstrative pronoun.
Desider.....	desiderative verb.
Determ. comp. ..	determinative compound.
Du. ....	dual number.
Ed.....	edition.
<i>E. g.</i> .....	( <i>L. exempli gratia</i> ) for example.
Eng. ....	English.
Fem. ....	feminine.
Fr. ....	from.
Frag. ....	Fragments.
Gâth .....	Gâthâ dialect.
Geld. ....	Dr. Karl F. Geldner.
Gen. ....	genitive case.
<i>I. e.</i> .....	( <i>L. id est</i> ) that is.
Imperat.....	imperative mood.
Imperf. ....	imperfect tense.
Incho. base .....	inchoative base.
Instr.....	instrumental case.
Inten. ....	intensive verb.
Inter.....	interrogative pronoun.

Justi.....	Professor F. Justi.
Khor. Nyâ.....	Khorshed Nyâesh.
L., or Lat. ....	Latin.
Lit. ....	literally.
Loc. ....	locative case.
Mas.....	masculine.
Mills.....	the Rev. Dr. L. H. Mills.
Neut. ....	neuter.
Nom. ....	nominative case.
Nyâ.....	Nyâesh.
Orig.....	originally.
Parasmai. ....	Parasmaipada.
Partic. ....	participle.
Pass.....	passive.
Patronym. ....	patronymic.
Per. ....	person.
Perf.....	perfect tense.
Plu. ....	plural number.
Pos. ....	positive degree.
Pot., or Poten .....	potential mood.
Pres. ....	present tense.
Pres. partic.....	present participle.
Reduplic.....	reduplicated form.
Relat. ....	relative pronoun.
Rt. ....	root.
Sans. ....	Sanskrit.
Sax. ....	Saxon.
Sing.....	singular number.
Str. b.....	strong base.
Subjunc. ....	subjunctive mood.
Subs.....	substantive.
Super. ....	superlative degree.
Ved.....	Vedic.
Vend. ....	Vendidad.
Visp. ....	Vispered.
Viz.....	(Lat. <i>Videlicet</i> ) namely.
Voc.....	vocative case.
W. b. ....	weak base.
Wester .....	Professor N. L. Westergaard.
Y., or Yaç .....	Yaçna.
Yt. ....	Yasht.

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## AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

### Letters.

2. The Avesta alphabet consists of 47 letters; 13 vowels and 34 consonants. They are, like Persian, written from right to left.

### Vowels.

𐬀 a (short)	𐬀 e (short)
𐬁 â (long)	𐬂 ê (middle)
𐬃 i (short)	𐬄 ē (long)
𐬅 î (long)	𐬆 o (short)
𐬇 u (short)	𐬈 ô (long)
𐬉 û (long)	𐬊 ă
<sup>1</sup> 𐬌 𐬍 ere	

<sup>1</sup> Corresponding with the Sanskrit ॠ *ri*.

<sup>2</sup> Pronounced like *e* in the word *fed*.

<sup>3</sup> Pronounced like *a* in the word *mate*.

<sup>4</sup> Sounded like *o* in the word *for*.

<sup>5</sup> Sounded like *o* in the word *fore*.

<sup>6</sup> Pronounced like â with a slight tinge of a nasal sound, like the French *an* in *boulangier*, *langue*, *ancre*, &c.







5. An Avesta word may begin with any letter, except **𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅**. There are no words beginning with **𐬆, 𐬇**, except **𐬆𐬀, 𐬆𐬁, 𐬆𐬂𐬀, 𐬆𐬃𐬀**. A complete word may end in any vowel, except **𐬆, 𐬇** (**𐬀**), or in one of the consonants **𐬈, 𐬉, 𐬊, 𐬋, 𐬌, 𐬍**. Words do not end in more than two consonants.

### Vowels.<sup>1</sup>

6. Of the 13 vowels already mentioned, **𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅** are short; and **𐬆, 𐬇, 𐬈, 𐬉, 𐬊, 𐬋** are long. **𐬀** is pronounced between **𐬃** and **𐬄**; neither too short nor too long. It is sometimes called the **𐬀** of *guṇa*, since it is a modification of **𐬁** or **𐬂** after **𐬀**.

Besides these, there are 18 conjunct vowels<sup>2</sup>.—viz., **𐬀𐬁, 𐬀𐬂, 𐬁𐬂, 𐬁𐬃, 𐬁𐬄, 𐬁𐬅, 𐬂𐬃, 𐬂𐬄, 𐬂𐬅, 𐬃𐬄, 𐬃𐬅, 𐬄𐬅, 𐬆𐬀, 𐬆𐬁, 𐬆𐬂, 𐬆𐬃, 𐬆𐬄**.

7. **𐬁 𐬂 𐬀, 𐬂 𐬃 𐬀**, and **𐬃𐬄**, when followed by a heterogeneous vowel, are changed to **𐬁, 𐬂** and **𐬃**, respectively, called semi-vowels.

### RULES OF EUPHONY (*Sandhi*). *to join* Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta (except **𐬁 + 𐬁**),

<sup>1</sup> All vowels are considered to be sonant or soft letters.

<sup>2</sup> There are, in Avesta, strictly speaking, no diphthongs (i.e., the union of two vowels in one sound) as we have in Sanskrit, viz.,

**ए, ऐ, ओ, औ**; these are represented by **𐬀𐬁, 𐬀𐬂, 𐬀𐬃, 𐬀𐬄**, respectively.

<sup>3</sup> Mark, that **𐬆** is pronounced *âo*, and not *âe*.



concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short.<sup>1</sup> *E.g.*

$\text{अ} + \text{अ} = \text{आ}$ .<sup>2</sup> अ + अ = आ; as,  $\text{अस्य} + \text{अस्य} = \text{अस्यस्य}$ ;  
 $\text{अस्यस्य} + \text{अस्यस्य} = \text{अस्यस्यस्यस्य}$ . अत्र + अस्ति = अत्रास्ति.

$\text{आ} + \text{आ} = \text{आ}$ . आ + आ = आ; *e.g.*,  $\text{आस्य} + \text{आस्य} = \text{आस्यस्य}$ ;  
 $\text{आस्य} + \text{आस्य} = \text{आस्यस्यस्य}$ . गता + आसीत् = गतासीत्.

$\text{इ} + \text{इ} = \text{इ}$ ; as,  $\text{इस्य} + \text{इस्य} = \text{इस्यस्य}$ ;  $\text{इस्य} + \text{इस्य} = \text{इस्यस्यस्य}$   
 $= \text{इस्यस्यस्यस्य}$

$\text{उ} + \text{उ} = \text{उ}$ ; अ + आ = आ; as,  $\text{उस्य} + \text{उस्य} = \text{उस्यस्य}$ ;  $\text{उस्यस्य} + \text{उस्यस्य} = \text{उस्यस्यस्यस्य}$ ;  
 $\text{उस्य} + \text{उस्यस्य} = \text{उस्यस्यस्य}$ . अत्र + आसीत् = अत्रासीत्.

$\text{ए} + \text{ए} = \text{ए}$ <sup>4</sup> आ + अ = आ; as,  $\text{एस्य} + \text{एस्य} = \text{एस्यस्य}$ ;  
 $\text{एस्य} + \text{एस्य} = \text{एस्यस्यस्य}$ ;  $\text{एस्य} + \text{एस्यस्य} = \text{एस्यस्यस्यस्य}$ . यद्वा + अस्ति = यद्वास्ति.

<sup>1</sup> Vide Professor Benfey's Sanskrit Grammar, 2nd Ed., p. 16.

<sup>2</sup> The suffix  $\text{इस्य}$ , after being coalesced with the preceding  $\text{अ}$  or  $\text{आ}$  inserts  $\text{इ}$  after  $\text{अ}$ ; as,  $\text{इस्य} + \text{अस्यस्यस्य} = \text{इस्यस्यस्यस्यस्य}$ ;  $\text{इस्य} + \text{अस्यस्यस्यस्य} = \text{इस्यस्यस्यस्यस्यस्य}$ ; +  $\text{अस्यस्यस्य}$   $\text{इस्यस्य} = \text{इस्यस्यस्यस्यस्य}$

<sup>3</sup> Exceptions:  $\text{अस्यस्यस्यस्यस्यस्य}$  (from  $\text{अस्य} + \text{अस्यस्य}$ );  $\text{अस्यस्यस्यस्यस्य}$  ( $= \text{अस्यस्यस्य} + \text{अस्यस्यस्य}$ )

<sup>4</sup> Notice  $\text{अस्यस्यस्यस्यस्य}$ ,  $\text{अस्यस्यस्यस्यस्य}$ ,  $\text{अस्यस्यस्यस्यस्यस्य}$ ,  $\text{अस्यस्यस्यस्यस्यस्यस्य}$ , &c. (ablative singular of some nominal bases ending in  $\text{अ}$ )



$a + m = m.a$ .<sup>1</sup>  $ab + c = c$ ; as,  $m(a + b) = m.a + m.b$   
 $m.a = m.m.a$ ;  $(m.a) + b = (m.a).b$ ;  $-m.m.a + b$   
 $(m.a) + = (m.a).m.a + b$ . तब + इच्छा = तबेच्छा.

$\text{च} + \text{म} = \text{मच}$ ;  $\text{ञ}^2$  ( before the final  $\text{प}$  or  $\text{म}$  ).  $\text{अ} + \text{इ} = \text{ए}$ ; *e.g.*,  
 $\text{पूच} + \text{म} = \text{पूचम}$ ;  $\text{पूच} + \text{मम} = \text{पूचमम}$ .  $\text{परम} + \text{ईश्वर} = \text{परमेश्वर}$ .

१) + म = डम. <sup>२</sup> अ + उ = ओ; as, मरुतु + मरुतु = मरुतुडमरुतु;  
मरुतु + म = मरुतुडम. इह + उत = इहोत.

१+२=३.    अ+ऊ=ओ.

६) ६ + ५ = ११. अ + क or अ + क = अर्; e. g., इह + कतुः = इहर्तुः.

11. When a word or its component part ends in  $\text{—}\bar{u}$ , and the following begins with  $\text{—}\bar{e}\text{—}\bar{u}$ ,  $\text{—}\bar{q}\text{—}\bar{b}$  or  $\text{—}\bar{e}\text{—}\bar{b}$ ,  $\text{—}\bar{e}\text{—}\bar{u}$  is changed to  $\text{—}\bar{e}$ ,  $\text{—}\bar{q}\text{—}\bar{b}$  to  $\text{—}\bar{q}$ , and  $\text{—}\bar{e}\text{—}\bar{b}$  to  $\text{—}\bar{b}$ . In Sanskrit the changes are as follow:—

$\text{३} + \text{स} = \text{सस}$   $\text{आ} + \text{इ} = \text{ए}$ ; as,  $\text{३} + \text{स} = \text{सस}$ ;  $\text{७७} + \text{स} = \text{सस}$ ;  $\text{७७} + \text{स} = \text{सस}$ ;  $\text{७७} + \text{स} = \text{सस}$ . यदा + इच्छा = यवेच्छा.

<sup>1</sup> Note.—Before ယ, ဘ or ည, ဣ is changed to ညံ; as, —ယယန  
 ယယယ + ယယယ = ယယယညံယယယယန; —ဘဘန + ယန = ယန  
 .—ယယယညံ

<sup>2</sup> Sometimes, though seldom, ယ + မ is changed to ယံ; e.g., မယမ္ဗုလုဉ်ဉ်း Vispered 20, 2; 24, 1; also မေဉ်ဉ်မဉ်း (originally, မလုဉ် + မဉ်း lying utterance).

<sup>3</sup> *Note.*—The coalescence of  $\text{𑌕𑌃} + \text{𑌃}$ ,  $\text{𑌕} + \text{𑌃}$ , or  $\text{𑌕𑌃} + \text{𑌃}$  is also  $\text{𑌃𑌃}$ ; Sans.  $\text{अ} + \text{ए}$  or  $\text{ऐ} = \text{ऐ}$ ; as,  $\text{𑌕𑌃𑌕𑌃} + \text{𑌃𑌃} = \text{𑌕𑌃𑌃𑌃}$ ;  $\text{𑌕𑌃} + \text{𑌃𑌃𑌕𑌃} = \text{𑌃𑌃𑌕𑌃𑌃}$ ;  $\text{𑌕𑌃} + \text{𑌃𑌃𑌕𑌃𑌃𑌃𑌃} = \text{𑌃𑌃𑌕𑌃𑌃𑌃𑌃𑌃}$ ;



इति + उत्कम् = इत्युत्कम्.

मही + अत्र = मह्यत्र.

सद + अत्र = सदत्र; similarly, दद + अत्र = ददत्र, &c.

सु + अत्र = सुत्र; similarly, -सु + अत्र = -सुत्र, सु + अत्र = सुत्र, सु + अत्र = सुत्र, सु + अत्र = सुत्र.

सु + अत्र = सुत्र; सु + अत्र = सुत्र; सु + अत्र = सुत्र.

सु + अत्र = सुत्र; सु + अत्र = सुत्र; सु + अत्र = सुत्र.

सु + अत्र = सुत्र; सु + अत्र = सुत्र; सु + अत्र = सुत्र.

सु + अत्र = सुत्र; सु + अत्र = सुत्र; सु + अत्र = सुत्र.

सु + अत्र = सुत्र; सु + अत्र = सुत्र; सु + अत्र = सुत्र.

Exception:- सु + अत्र = सुत्र (orig., सुत्र)

सु + अत्र = सुत्र; सु + अत्र = सुत्र

सु + अत्र = सुत्र

सु + अत्र = सुत्र

सु + अत्र = सुत्र

Exception:- सु + अत्र large, great.

सु + अत्र = सुत्र

$\text{अ} + \text{अ} = \text{आ}$ ;  $\text{अ} + \text{अः} = \text{आः}$ ;  $\text{अ} + \text{अः} = \text{आः}$   
 $= \text{आः}$

$\text{अः} + \text{अः} = \text{आः}$ ;  $\text{अः} + \text{अः} = \text{आः}$

$\text{अः} + \text{अः} = \text{आः}$ ;  $\text{अः} + \text{अः} = \text{आः}$

$\text{अः} + \text{अः} = \text{आः}$  (see Fragments, 9, 2.)

$\text{अः} + \text{अः} = \text{आः}$ ;  $\text{अः} + \text{अः} = \text{आः}$

$\text{अः} + \text{अः} = \text{आः}$  =  $\text{अः}$  (root

$\text{अः}$  to rise; to go forward) ;  $\text{अः} + \text{अः} = \text{अः}$ .

$\text{अः} + \text{अः} = \text{अः}$

$\text{अः} + \text{अः} = \text{अः}$

$\text{अः} = \text{orig.}$ ,  $\text{अः} = \text{अः} + \text{अः}$ ; rt.  $\text{अः} + \text{अः}$

(see Wester. Yt. 13, 25) ;  $\text{अः} + \text{अः} = \text{अः}$ .

$\text{अः} + \text{अः} = \text{अः}$  (as,  $\text{अः}$ ,  $\text{अः}$ )

$\text{अः} + \text{अः} = \text{अः}$  (see Yt. 8, 11; Yt. 10, 55).

### Guna and Vriddhi.

13. When  $\text{अ}$ ,  $\text{इ}$ ,  $\text{उ}$  and  $\text{अः}$  are changed to  $\text{अः}$ ,  $\text{अः}$ ,  $\text{अः}$  and  $\text{अः}$ , respectively, the modification is called the guṇa of the vowel.

When  $\text{अ}$ ,  $\text{इ}$ ,  $\text{उ}$  and  $\text{अः}$  are changed to  $\text{अः}$ ,  $\text{अः}$ ,  $\text{अः}$  and  $\text{अः}$ , respectively, the variation is termed the vriddhi of that vowel. In other words, the guṇa is effected by placing  $\text{अः}$  immediately before the aforesaid vowels (except  $\text{अः}$ ), and vriddhi by  $\text{अः}$ , and then coalescing the two according to the rules of *Sandhi* mentioned above. The relation of the guṇa and vriddhi vowels and syllables to the simple vowels will appear from the following table :—

Simple Vowel	$\text{अ}$ अ	$\text{इ}$ इ	$\text{उ}$ उ	$\text{अः}$ अः
Guna	$\text{अः}$ अः	$\text{अः}$ अः	$\text{अः}$ अः	$\text{अः}$ अः
Vriddhi	$\text{अः}$ आ	$\text{अः}$ ऐ	$\text{अः}$ औ	$\text{अः}$ आः







☞ It should be remembered that the redundant *u* and *y* do not coalesce, according to the rules of *Sandhi*, with the preceding vowel, as will be seen from the examples already given.

### Transmutation of the Avesta Vowels into Sanskrit.

17. *u*=अ; as, *u*<sup>1</sup>*u**u**u**u*=अन्तर the interior; *u**u**u**u**u*=कन्या a virgin; *u**u**u**u**u*=यव barley.

*u*=आ; as, *u*<sup>1</sup>*u**u**u**u*=गाथा a hymn; *u**u**u**u**u*=पात protected.

*u*=इ; as, *u**u**u**u**u*=इष्टि wish; *u**u**u**u**u*=इष्टु an arrow.

*u*=ई; as, *u**u**u**u**u*=प्रीत beloved; *u**u**u**u**u*=शील beautiful.

*u*=उ; as, *u**u**u**u**u*=पशु cattle, a beast; *u**u**u**u**u*=हार wood.

*u*=ऊ; as, *u*<sup>1</sup>*u**u**u**u*=भूमि the earth, land; *u**u**u**u**u*=शूल a weapon.

*u*=क; as, *u*<sup>1</sup>*u**u**u**u*=कञ्चु straight, true. *u**u**u**u**u*=भूत borne.

*u*=क; as, *u**u**u**u**u*=कृ to tear; *u**u**u**u**u*=कृ to fill; *u**u**u**u**u*=कृ.

*u*, *u*<sup>1</sup>=ए; as, *u*<sup>1</sup>*u**u**u**u**u*=रेवन्त् wealthy; *u*<sup>1</sup>*u**u**u**u**u*=मेवज a medicine; *u*<sup>1</sup>*u**u**u**u**u*=क्षेत्र place; *u*<sup>1</sup>*u**u**u**u**u*=भरेत्.

*Note.*—Observe that before the finals *u*, *u*<sup>1</sup> and the suffix *u*<sup>1</sup>*u*, *u* is changed to *u*<sup>1</sup>; as, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*. In several instances, the final *u* is changed to *u*<sup>1</sup>; as, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*. Frequently, in the Gâthâ dialect, in nominal bases ending in *u*, *u*<sup>1</sup> is substituted for *u* before the case-terminations *u*<sup>1</sup>*u*, *u*<sup>1</sup>*u*; as, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*, *u*<sup>1</sup>*u**u**u**u**u*, &c.

*u*=ऐ; as, *u*<sup>1</sup>*u**u**u**u**u*=गाथायै; *u*<sup>1</sup>*u**u**u**u**u*=नारीकायै.

ຂໍ, າ<sup>1</sup> = ອີ; as, າຂໍຂໍ = ອີນີ the hips and loins; ມຂໍຂໍ  
= ອີນີ intellect; ມຂໍຂໍ = ອີ: of a bull; ມຂໍຂໍຂໍ = ອີ: of cattle.  
ມ = ອີ; as, ມຂໍຂໍ = ອີສີ, mas. he; fem. she.

## Rules regarding the uses of ຄ, ຄ, ຄ, ຄ.

18. ຄ—(1) It is used between two consonants as a mere vehicle for facilitating the pronunciation, i.e., for rendering the utterance of two consonants easy; as, ມຂໍຂໍ = Sans. ອີ half; ມຂໍຂໍ<sup>2</sup> = Sans. ອີ the ear, ມຂໍຂໍຂໍ = Sans. ອີ heat.

(2).—Words ending in ຂ affix a final ຄ after them; as, ຂຂໍຂໍ, ຂຂໍ, ຂຂໍຂໍ, ຂຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍ (orig., ຂ.....).

(3).—Sometimes, it is used as a negative prefix instead of ມ to adjectives beginning with ຂ; as, ມຂໍຂໍຂໍຂໍ not working, sluggish (orig., ມຂໍຂໍຂໍຂໍ + ມ); ມຂໍຂໍຂໍຂໍ not knowing (orig., ມຂໍຂໍຂໍຂໍ + ມ)

(4).—A final ຂ or ຂ always changes its preceding ມ to ຄ; as, ມຂໍຂໍຂໍ (orig., ຂ + ມຂໍຂໍຂໍ); ຂຂໍຂໍ (orig., ຂ + ມຂໍຂໍ), &c.

(5).—In several instances, especially before the terminations ຂຂໍ and ຂຂໍຂໍ, a medial ມ is changed to ຄ; as, ຂຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍຂໍຂໍ.

<sup>1</sup> The final ມ mostly changes ຂ to ຄ; as, ມຂໍຂໍຂໍຂໍຂໍ, ມຂໍຂໍຂໍຂໍຂໍຂໍ, ມຂໍຂໍຂໍຂໍຂໍຂໍ, &c. (orig., ມຂໍຂໍ.....)

<sup>2</sup> Sometimes, though rarely, ຂ is inserted instead of ຄ; as, ຂຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍຂໍຂໍ (also, ຂຂໍຂໍຂໍຂໍຂໍຂໍ).

(6).—The final 𐬥 of the first member of a compound inserts 𐬥 after it, if the second member be 𐬠𐬵𐬀, 𐬥𐬵𐬀 or 𐬵𐬵; *e.g.*, 𐬵𐬵-𐬥𐬵𐬀 (orig., 𐬵𐬵 + 𐬥𐬵𐬀); 𐬥𐬵𐬀-𐬥𐬵 (orig., + 𐬥𐬵 𐬥𐬵𐬀); 𐬠𐬵𐬀-𐬥𐬵𐬵, 𐬵𐬵-𐬥𐬵𐬵 (also, 𐬵𐬵𐬵𐬵 see Y.33,5.)

19. 𐬥—This long vowel is freely and frequently used in the Gâthâ dialect as a substitute for 𐬠, 𐬥, 𐬠, 𐬥, 𐬥 of the Avesta writings; hence, it is commonly called the Gâthâ 𐬥.

It should be noted that the first five uses of this vowel given below are purely applicable to the Gâthâ literature only, as distinguished from the Avesta writings.

(1).—Words ending in 𐬀 affix a final 𐬥 after them; as, 𐬀𐬵𐬵𐬵 = Av. 𐬀𐬵𐬵𐬵; 𐬀𐬵𐬵𐬵 = Av. 𐬀𐬵𐬵𐬵, &c.

(2).—An initial 𐬠, followed by 𐬀, 𐬥, 𐬵 or 𐬵, is, in several instances, changed to 𐬥; as, 𐬠𐬵𐬵𐬵𐬵𐬵𐬵 = Av. 𐬠𐬵𐬵𐬵𐬵𐬵𐬵; 𐬥𐬵𐬵𐬵𐬵 = Av. 𐬥𐬵𐬵𐬵𐬵; 𐬥𐬵𐬵𐬵𐬵 = Av. 𐬵𐬵𐬵𐬵𐬵; 𐬠𐬵𐬵𐬵 = 𐬠𐬵𐬵𐬵

(3).—A final 𐬀 or 𐬥 occasionally alters its preceding 𐬠 to 𐬥; as, 𐬥𐬵𐬵, 𐬥𐬵𐬵𐬵; 𐬥𐬵, 𐬥𐬵𐬵, 𐬥𐬵𐬵, &c.

(4).—Monosyllabics ending in 𐬥 in Avesta substitute 𐬥 for 𐬥; as, 𐬥, 𐬥, 𐬥𐬵, 𐬥𐬵, for 𐬥, 𐬥, 𐬥𐬵, 𐬥𐬵, respectively.

(5).—Sometimes, though rarely, the medials 𐬠, 𐬠, 𐬥 and 𐬠𐬵 are changed to 𐬥; as, 𐬠𐬵𐬵𐬵𐬵 = orig., 𐬠𐬵𐬵𐬵𐬵; 𐬠𐬵𐬵𐬵 = orig., 𐬥𐬵𐬵𐬵𐬵𐬵𐬵; 𐬠𐬵𐬵𐬵𐬵 = orig., 𐬠𐬵𐬵𐬵𐬵𐬵; 𐬥𐬵𐬵 = orig., 𐬥𐬵𐬵; 𐬥𐬵𐬵 = orig., 𐬥𐬵𐬵; 𐬥𐬵𐬵 = orig., 𐬥𐬵𐬵; 𐬠𐬵𐬵𐬵𐬵 = orig., 𐬠𐬵𐬵𐬵𐬵𐬵

(6).—The case-terminations ဟူ and ခ် always substitute ခ for the preceding ဟ (အ); as, ဟူ၍ (originally, ဟူ + ဟအ); ခ်၍ (orig., ခ် + ဟအ), &c.

(7).—Final အ is euphonically changed to ခ, except when followed by the enclitic particle အ or ဟ; as, -အဟူ, အဟူ, but, အအဟူအဟူ; အဟူ, but အအဟူအဟူ; အဟူ, အဟူအဟူ, -အဟူ အဟူ, but, အအဟူအဟူအဟူ.

20. ခ—(1). Final အ is always changed to ခ, except when followed by the enclitic particle အ or ဟ; as, ခ်အဟူ (orig., အအဟူ); ခ် (orig., အအ); but, အအဟူ, အအအဟူ, အအဟူ, ဟအဟူ, ဟအဟူ.

(2).—Initial အ, အ or အ, when followed by a syllable containing ခ, ဟ or အ, changes its အ to ခ; as, ခ် (orig., အအ); similarly, ခ်, ဟ, Sans. မ; ခ်, ဟ, Sans. မ; ခ်, အ.

(3).—A medial အ or အ is occasionally changed to ခ in the Gāthās; as, ခ်အဟူ (orig., အအဟူ); ခ်အဟူ (orig., အအဟူ); ခ်အဟူ (orig., အအဟူ).

(4).—Final ဟ (or အ) changes, in most cases, the preceding

<sup>1</sup> Sometimes, a medial အ is also changed to ခ; as, အအဟူ (orig., အအဟူ); အအဟူ (rt. အအ).



တၢ်မၤ, ထၢ်မၤ, မၤမၤမၤ, မၤမၤမၤမၤ မၤမၤမၤမၤ  
မၤမၤမၤမၤ. မၤမၤမၤ, မၤမၤမၤ (orig., မၤ+မၤမၤမၤ), &c.

(3).—Sometimes, though rarely, a medial မၤ is a substitute for  
မၤ; e.g., မၤမၤမၤမၤ-မၤမၤမၤ approach, arrival (rt. မၤမၤ-မၤ);  
မၤမၤမၤ darkness (orig., မၤမၤ+မၤမၤ)

### Changes of Vowels.

22. The original vowels in words are, in several cases, substituted for different ones, viz.:— မ for င, င, ခ. Examples,  
မၤမၤမၤမၤ (rt. မၤမၤ); မၤမၤမၤ (orig., မၤမၤမၤ); မၤမၤမၤမၤ (orig.,  
မၤမၤမၤမၤ), မၤမၤမၤမၤမၤမၤ (orig., မၤမၤမၤမၤမၤမၤ).

မ for ဘ, ဘ, ခ, င, ခ. Examples, မၤမၤမၤမၤမၤ (rt. မၤမၤ); မၤမၤမၤ  
(rt. မၤမၤ); မၤမၤမၤ (orig., မၤမၤမၤ); မၤမၤမၤမၤ (မၤမၤမၤမၤမၤ)

ဘ for မ, ဘ, င, င. Examples, မၤမၤမၤမၤ (rt. မၤမၤမၤ);  
မၤမၤမၤမၤ (မၤမၤမၤမၤ); မၤမၤမၤ (fr. မၤမၤ); မၤမၤ (မၤမၤ).

### Insertion of Redundant Vowels.

23. Occasionally, redundant vowels are inserted in words. These are မ, မ, ဘ, ဘ, ဘ, င, မ, ခ. Examples:—

မ-မ-မ-မ (originally, မ-မ Sans. म)

မ-မ-မ-မ-မ-မ-မ (orig., မ-မ-မ-မ-မ-မ); မ-မ-မ-မ-မ-မ  
မ-မ-မ-မ (orig., မ-မ-မ-မ-မ-မ).

မ-မ-မ-မ-မ-မ (orig., မ-မ-မ-မ-မ-မ).

မ-မ-မ-မ-မ-မ (orig., မ-မ-မ-မ-မ-မ)

မ-မ-မ-မ-မ-မ (orig., မ-မ-မ-မ-မ-မ)

မ-မ-မ-မ-မ-မ (orig., မ-မ-မ-မ-မ-မ).



# 26. CLASSIFICATION OF CONSONANTS.

Surd or hard consonants.				Sonant or soft consonants.				
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Sibilants.	Semi-vowels.
Gutturals.....	ا	ء, ا, هـ	...	ع	ح	ح	...	...
Palatals .....	ن	...	ط	ظ	...	ك	ط	...
Linguals .....	...	...	ض, ظ	...	...	...	...	...
Dentals .....	ت, د	ث	ذ	ز	ذ	ذ	ز	...
Labials.....	ب	ف	...	م	...	م	...	...





𐬀𐬀𐬀𐬀 (=𐬀+𐬀𐬀<sup>1</sup>); 𐬀𐬀𐬀𐬀 (=𐬀+𐬀𐬀<sup>1</sup>);  
 𐬀𐬀𐬀 (=𐬀+𐬀𐬀<sup>1</sup>); <sup>2</sup> 𐬀𐬀𐬀𐬀𐬀 (=𐬀+𐬀𐬀...)  
 𐬀𐬀𐬀 (=𐬀+𐬀𐬀); 𐬀𐬀𐬀𐬀 (=𐬀+𐬀𐬀); 𐬀𐬀𐬀𐬀𐬀  
 (=𐬀+𐬀𐬀𐬀<sup>3</sup>); 𐬀𐬀𐬀𐬀𐬀 (=𐬀+𐬀𐬀𐬀); 𐬀𐬀𐬀𐬀𐬀  
 (=𐬀+𐬀𐬀𐬀<sup>4</sup>); <sup>5</sup> 𐬀𐬀𐬀𐬀𐬀 (Sans. सत्य); 𐬀𐬀𐬀𐬀 (=𐬀+  
 𐬀); 𐬀𐬀 ( Sans. उग्र); 𐬀𐬀<sup>6</sup> (Sans. अत्र); <sup>7</sup> 𐬀𐬀𐬀𐬀;

<sup>1</sup> 𐬀 and 𐬀 in their aspirate forms are, as aforesaid, changed to  
 𐬀 and 𐬀 for want of palatal aspirates in Avesta, corresponding  
 to Sanskrit ॠ and ॡ.

<sup>2</sup> It should be remarked that 𐬀 does not always aspirate  
 its preceding 𐬀; as, 𐬀𐬀𐬀𐬀𐬀; 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀,  
 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, &c.

<sup>3</sup> The letter 𐬀, coming in immediate contact with 𐬀 on  
 account of its preceding 𐬀 being dropped, changes the latter to  
 its aspirate form.

<sup>4</sup> The second 𐬀 being eliminated.

<sup>5</sup> Exceptions:—𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀; 𐬀𐬀𐬀𐬀𐬀 (Geld.)

<sup>6</sup> Exception:—𐬀𐬀𐬀𐬀. Note that 𐬀 and 𐬀, when  
 preceded by a sibilant, are not changed to their aspirate forms,  
 even though followed by 𐬀, <sup>1</sup> or 𐬀; as, 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀,  
 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀; 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀.

<sup>7</sup> Exceptions:—𐬀𐬀, 𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀

ʾḥḥ; 'ḥḥ ( Sans. हृहृ ); 'ḥḥ; ḥḥ  
 (orig., ḥ+ḥ); ḥḥ (=ḥ+ḥ); ḥḥ ( orig.,  
 ḥ+ḥ); ḥḥ (from ḥ), &c.

ḥ and ḥ, when preceded by ḥ or ḥ, insert ḥ before them ;  
 as, ḥ+ḥ=ḥḥ; ḥḥ+ḥ=ḥḥḥ;  
 similarly, ḥḥ, ḥḥ, ḥḥ, ḥḥ, ḥḥ, ḥḥ

### Contact of Final and Initial Dentals.

29. Final ḥ, ḥ, ḥ or ḥ, before initial ḥ, is changed  
 to ḥ; as, ḥ+ḥ=ḥḥ; ḥ+ḥ=ḥḥ; ḥ+ḥ=ḥḥ;  
 +ḥ=ḥḥ ( ḥ being dropped ); ḥ+ḥ=ḥḥ.

30. Final ḥ, ḥ, ḥ or ḥ, before initial ḥ or ḥ, is  
 generally changed to ḥ, sometimes to ḥ; as, ḥ+ḥ=ḥḥ; ḥ+ḥ=ḥḥ.

ḥ+ḥ=ḥḥ; ḥ+ḥ=ḥḥ.

OBSERVATION :—It will be seen from the above that, if two  
 dentals come in contact, the first is changed to a hard or a soft  
 sibilant, according as the following dental is hard or soft.

1 Note.—In these two examples (viz., ḥḥ and ḥḥ;  
 ḥ), the consonant ḥ, after aspirating the preceding letters ḥ  
 and ḥ, is itself changed to ḥ. Exceptions:—ḥḥ,  
 ḥḥ, ḥḥ. ḥ and ḥ do not aspirate the initial  
 ḥ or ḥ; as, ḥḥ, ḥḥ, ḥḥ (Yaç. 44, 12.)

## Changes of Final Consonants.

31. Final **င**, before initial **လ**, is changed to **န**; as, **လေဇ** + **လ** = **လလနဇလ**; **လ** + **လေ** = **လလနလ**; **လနနလ** - **လ** (rt. **လေ**)

32. Final **၍**, **သ** or **ည**, before initial **လ**, is generally changed to **လ**, sometimes to **သ**; as, **လ** + **လ၍** = **လလလ**; **လ** + **သ၍** = **လလသ** (from **လ၍လ**); **လ** + **လ၍** = **လလ** (fr. **လ၍လ**); **လ** + **သ၍** = **လလသ** (fr. **သ၍လ**); **လ** + **လ** = **လလ**; **လ** + **သ** = **လသ**.

33. Final **ည** or **လ**, before initial **ဂ** or **ဇ**, is changed to **လ**; as, **ဂ** + **ည** = **ဂလ** (Gâth.)

34. Final **၍**, before initial **လ**, is changed to **သ** or **ည**; as, **လ** + **လ၍** = **လလသ**; **လ** + **သ၍** = **လလသ** (the second **လ** being dropped); **လ** + **လ** = **လလ**.

35. Final **၍**, before initial **င**, is changed to **သ**; as, **လ** + **လ၍** = **လလသ**; **လ** + **လ၍** = **လလသ**; **လ** + **လ၍** = **လလသ**, &c.

36. Surd finals before sonant letters are changed to corresponding sonants; as, **လ** + **လ** = **လလ**; **ဂ** + **လ** = **ဂလ** (Gâth.); **သ** + **လ** = **သလ** (Sans. **दल**) = **သလ** (**လ** being dropped); **လ** + **လ** = **လလ** (orig., **လ** + **လ**); **လ** + **သ** = **လသ** = **လသ**; **လ** + **လ** = **လလ** (orig., **လ** + **လ**); **လ** + **သ** = **လသ** (orig., **လ** + **သ**); **လ** + **လ** = **လလ** (orig., **လ** + **လ**); **လ** + **သ** = **လသ** (orig., **လ** + **သ**).

37. Final **လ**, before initial **လ** or **လ**, is changed to **သ**; as,

Compare English To Grunt, To Grumble.

$\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$

38. Final  $\text{ṣ}$ , before initial  $\text{ṣ}$  or  $\text{ṣ}$ , is changed to  $\text{ṣ}$ ; as,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  $\text{ṣ} + \text{ṣ}$ ).

39. Final vowels (except  $\text{ṣ}$  and  $\text{ṣ}$ ) and consonants mostly change the following  $\text{ṣ}$  to  $\text{ṣ}$ ; as,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  $\text{ṣ} + \text{ṣ}$ );  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  $\text{ṣ} + \text{ṣ}$ );  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (orig.,  $\text{ṣ} + \text{ṣ}$ ).

40. Final  $\text{ṣ}$  unites with initial  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (Gâth.); similarly,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$  (Gâth., (orig.,  $\text{ṣ} + \text{ṣ}$ )).

41. Final  $\text{ṣ}$ , before  $\text{ṣ}$  or  $\text{ṣ}$ , is changed to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ , &c.

42. Final  $\text{ṣ}$  unites with initial  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ .

43. Final  $\text{ṣ}$  unites with initial  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ .

44. Final  $\text{ṣ}$ ,  $\text{ṣ}$ ,  $\text{ṣ}$  or  $\text{ṣ}$  unites with  $\text{ṣ}$  to  $\text{ṣ}$ ; e. g.,  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ ;  $\text{ṣ} + \text{ṣ} = \text{ṣ}$ .

45. Initial  $\text{ṣ}$ , before final vowels (except  $\text{ṣ}$ ,  $\text{ṣ}$ ,  $\text{ṣ}$ ) and  $\text{ṣ}$ ,

<sup>1</sup>  $\text{ṣ}$  is euphonicly inserted before  $\text{ṣ}$ ; it has nothing to do with the etymology. This will be fully explained hereafter.



а to ӕ; as, ӕааааа (orig., ӕ+аааааа); similarly, ӕааааааа, ӕааааааааа, ӕааааааааааа, ӕааааааааааааа, ӕааааааааааааааа.

аа to ӕа; as, ӕааааааа (orig., ӕ+аааааааа); sometimes to ӕ; as, ӕааааааа (orig., ӕ+аааааааа)

аа (preceded by а) to ӕа or аа; as, ӕааааааа, аааааааа (= ӕ+аааааааа); ӕаа, ааа (= ӕ+аааааааа)

Final а or ӕ changes the preceding аа to ӕаа, sometimes to ааа; as, аааааа, аааааааа; аааааааааааааааа (orig., аааааа...); аааааааааааааааа (orig., аааааа...)

### Changes of penultimate а, аа, а-а, а-ӕ, а-ӕ, аа and аа before final 6.

48. Final 6 changes its preceding—

а to ӕ; as, ӕ+аааааааааа=ӕаааааааааа; ӕ+аааааааааа=ӕаааааааааа; sometimes to а; as, аааааааа (also, аааааааа); ааа (also, аааа); аааааа (also, аааааааа); аааааааааааааааа, аааааааааааааааааа

аа to ӕа; as, ӕ+аааааааааа=ӕаааааааааа; ӕ+аааааааааа=ӕаааааааааа; similarly, ӕааааааааа, ӕааааааааа

а or аа to ӕ; as, ӕ+аааааааааа=ӕаааааааааа; ӕ+аааааааааа=ӕаааааааааа; similarly, ӕааааааааааа, ӕааааааааааааааа (= ӕ+аааааааааа)

<sup>1</sup> Initial 6, after a final а, also changes the latter to ӕ, sometimes to а; as, аа+аааааааааа=аааааааааааа; аа+аааааааааа=аааааааааааа.

ṛ or ṛ̥ to ṛ; as,  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ <sup>1</sup>;  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ ;  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ ;  
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$  (=  $\text{ḥ} + \text{ṛ}$ )

ṛ̥ (preceded by a consonant) to e; as,  $\text{ḥ} + \text{ṛ̥} = \text{ḥe}$ <sup>2</sup>;  
 $\text{ḥ} + \text{ṛ̥} = \text{ḥe}$ ;  $\text{ḥ} + \text{ṛ̥} = \text{ḥe}$

ṛ̥ (preceded by ṛ) to ṛ; as,  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ <sup>3</sup>;  
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ ;  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$  life;  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$   
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$

ṛ̥ (preceded by ṛ) to ṛ; as,  $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$  a step;  
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$

ṛ̥ (preceded by a consonant) to ṛ; as,  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ <sup>4</sup>;  
 $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$

ṛ̥ (preceded by ṛ) to ṛ or ṛ̥; as,  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  
 $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$  (orig.,  
 $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ).

ṛ̥ (preceded by ṛ) to ṛ or ṛ; as,  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  
 $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$  (ṛ̥ being euphonicly changed to ṛ);  
 $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ .

49. The verbal terminations ṛ̥ मि, ṛ̥ म, मः, मसि (Ved.), -ṛ̥  
 $\text{ḥ}$ , ṛ̥ महे, ṛ̥ महि and ṛ̥ म lengthen the preceding

<sup>1</sup> Exceptions:— $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$  (=  $\text{ḥ} + \text{ṛ̥}$ )

<sup>2</sup> Exceptions:— $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$  (orig.,  $\text{ḥ} + \text{ṛ̥}$ );  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  
 (Geld. orig.,  $\text{ḥ} + \text{ṛ̥}$ );  $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$

<sup>3</sup> Also, ṛ̥ (See Yt. 5, 63). Exceptions:— $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$ ;  
 $\text{ḥ} + \text{ṛ̥} = \text{ṛḥ}$  (orig.,  $\text{ḥ} + \text{ṛ̥}$ ).















for one ) the nasal of its own class. In Avesta, under similar circumstances, } or 𐬨 is mostly used for ॠ, ॡ, ॢ and ॣ; and 𐬀 before labials; as, 𐬀𐬵𐬭𐬀 a hook; 𐬀𐬵𐬭𐬀 gold; 𐬀𐬵𐬭𐬀 learned; 𐬀𐬵𐬭𐬀 binding; 𐬀𐬵𐬭𐬀 trembling, &c. 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, &c.

𐬀=ॠ, ॠ, ॡ, ॢ, ॣ; as, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 a father; 𐬀=अ॒ 𐬀 𐬀 water; 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀—𐬀𐬵𐬭𐬀—a protector; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 to fall; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 (Ved.) to seize or snatch from.

𐬀 (before an aspirating consonant)=ॠ, ॡ, ॢ; as, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 a question; 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 an offspring. [forward.

𐬀=ॠ, ॡ, ॢ; as, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 a hoof; 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 =𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀; as, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 intellect; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 to be; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 to bring; 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 a remedy, a medicine.

𐬀=ॠ, ॠ, ॡ, ॢ; as, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀 a mother; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 to speak; 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 naked.

𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀; as, 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 barley, corn; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 to adore, to invoke.

𐬀=ॠ, ॠ, ॡ, ॢ; as, rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀 to empty; rt. 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 to fly; 𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 (initial 𐬀 being dropped) a hero.

OBSERVATION.—In several instances, } is substituted for 𐬀 in the same word; as, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀, 𐬀𐬵𐬭𐬀;

1 As, 𐬀𐬵𐬭𐬀 a pair of greaves; so, 𐬀𐬵𐬭𐬀 an elephant-keeper.

\* 𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀 (𐬀𐬵𐬭𐬀=𐬀𐬵𐬭𐬀) to fall down.





i.e., we find both **رد** and **ش** in the same word ; as, **کاشتن** to sow, **بگارد** ; **داشتن** to have, **بدارد** ; **گشتن** and **گردیدن** to turn, to become ; **نوردیدن** and **نوشتن** to fold, to twist.

**د**=**श**, **छ**, **स**, **ः** ; as, **دند**=**शफ**, **سنب**, **سم** a hoof ; **دند**=**पृच्छति** , **پرسد** he or she asks ; rt. **د-ود**=**काश्**, **آگاه** to be visible.

**دو**=**स्क**, **स्व** ; as, **دو**=**स्कम्** a pillar, a post ; rt. **دو**=**स्वर** to cut, to hurt.

**د**=**छ** ; as, rt. **د**=**छिन्**, **छि** to cut, to break.

**د**=**स्त**, **स्थ**, **स** ; as, rt. **द**=**स्तु**, **سنودن** to praise ; **د**=**स्थूणा** a pillar ; **د**=**स्थिति** standing. [प्रश्न a question.

**द**=**स्त**, **म** ; as, rt. **द**=**स्निह** to bear affection to ; **द**=

**द**=**श्**, **स्**, **स्क**, **स्प**, **स** ; as, **द**=**श्वेत** **سفید** white ; **د**=**विश्व** all, every ; rt. **د**=**स्पृह** to inspect ; rt. **د**=**वि-स्फुर** **سپردن** to stamp, to trample on.

**د**=**ज**, **ह**, **ड**, **झ**, **ञ** ; as, **द**=**जामात** a son-in-law ; rt. **द**=**जन्** **زادن** to be born ; **د**=**हस्त**, **دست** the hand ; **द**=**महन्त** great, large ; **द**=**ऊर्ध्व** deep. [to invoke.

**द**=**ह**, **ज** ; as, **द**=**जिह्वा** **زبان** the tongue ; rt. **द**=**हे**

**द**=**ज**, **य**, **ह**, **झ**, **ञ** ; as, **द**=**जानु** **زانو** the knee ; **द**=**तूयम्** you ; **द**=**अहि** **ازد** a snake ; rt. **द**=**वह** to consume by fire.

**द**=**ज्ञ** ; as, **द**=**ज्ञात** one who knows.

### Insertion of Redundant Consonants in words.

58. Sometimes, redundant consonants are found inserted in the

<sup>1</sup> In Sanskrit, **छ**, between two vowels, is changed to **च**.



ල-ප්‍රාමාණී (orig., ප්‍රාමාණී + ල) amplitude, ease; ආලී (orig., ආ + ලී) light (not heavy), nimble.

ආ-පුනරුත්ථාප (orig., පුනරුත්ථාප + ආ) fifty times.

සු-භ (originally, සුභ) was; පාඨෙය්‍ය (for -ඨෙය්‍ය) පාඨෙය්‍ය abl. sing. of පාඨෙය්‍ය).

ඉ-බ (for -බ) both; ප්‍රාසාදාය (orig., -ප්‍රාසාද) ප්‍රාසාද trouble; ආබ (for ආබ) both. [thought.

ප-ආචාරි ( = ආ + චාරි ) killed ; ආචාරි ( = ආ + චාරි )

ච - ආචාරි ( = ආ + චාරි ) passed ; ආචාරි Sans. उपचार (orig., ආ + චාරි + චාරි) married ; ආබ (for ච + ආබ) Aorist

1st Per. Sing. Parasmai; rt. ආ to be.

[rule.

ආ-ප්‍රාසාදාය (orig., ප්‍රාසාදාය + ආ) mayst Thou

ප-චාරි (orig., චාරි + ප) Bactria.

ආ-ප්‍රාසාදාය (orig., ප්‍රාසාදාය + ආ) male.

ආ-ආචාරි-ආචාරි look, glance (rt. ආචාරි); ආචාරි (rt. ආචාරි) flowing.

ආ-ප්‍රාසාදාය (orig., ප්‍රාසාදාය + ආ) a name.

ආ-ප්‍රාසාදාය (orig., ප්‍රාසාදාය + ආ) thou wilt obtain ; ආචාරි (orig., ආචාරි + ආ) thou wilt strike.

### Transposition of letters.

60. In some instances, we come across words, in which letters change their places. Examples. ආචාරි (in ආචාරි-ආචාරි), from ආචාරි to ask ; ප්‍රාසාදාය, from චාරි ( Sans. उपचार, उपचार ) to be extended ; ප්‍රාසාදාය, fr. චාරි to kill ; ආචාරි (orig. ආචාරි + ආචාරි; rt. ආචාරි L. Sic-care to become dry).



## Chapter II.

### On roots, and the formation of nominal bases.

63. After treating of letters, their characteristics and the rule of euphony (*sandhi*), we now come to roots and the formation of the crude bases of nouns substantive and adjective.

It should be remembered, that almost all nouns are formed from roots. A root in Avesta, as well as in Sanskrit, is always monosyllabic, and contains one single vowel, but it may have from one to four consonants. A single vowel, without any consonant, may also serve as a root; as, *ā*, *ī*, *ū*, Sans. इ, ऊ to go.

*Note.*—The radical vowel may be always of one of the following:—*a*, *ā*, *i*, *ī*, *u*, *ū*, *e*, *ai*, *o*, *au*; (rarely); e. g., *gṛ̥* to be warm; *dā* to give; *śā* to show; *gā* to guide; *vid* to know; *klip* to cut, to clip; *ku* to do; *ku* to cut (in *kuṇḍika*—*kuṇḍika*)

64. The disposition of consonants in roots is not fixed by one rule. Some roots begin with one or two consonants and end in a vowel; as, *bhū* to become; *śrū* to praise. Some begin with a vowel and end in one or two consonants; as, *śrū* to wish; *smṛ* to smear. Some begin and end with one or two consonants inclosing a medial vowel;<sup>1</sup> as, *hṛ* to hate; *śrū* to think; *kuṇḍika* to cut; *śrū* to make firm, to support, &c.

65. In several instances, primary roots affix a redundant consonant at the end; as, *śrū* from *śrū*, *śrū* to deceive; *śrū* from *śrū*, *śrū* to strike, to wound; *śrū* fr. *śrū* to rule, to glitter; *śrū* fr. *śrū* to bathe; *śrū*

<sup>1</sup> Vide Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., pp. 40-41.

fr.  $\text{𐬔𐬀𐬢𐬀}$ ,  $\text{𐬢𐬀𐬢𐬀}$ ,  $\text{𐬢𐬀𐬢𐬀𐬢𐬀}$  to twist;  $\text{𐬢𐬀𐬢𐬀𐬢𐬀}$  from  $\text{𐬢𐬀𐬢𐬀}$  to kill;  
 $\text{𐬢𐬀𐬢𐬀𐬢𐬀}$  fr.  $\text{𐬢𐬀𐬢𐬀}$  to divide;  $\text{𐬢𐬀𐬢𐬀𐬢𐬀}$  fr.  $\text{𐬢𐬀𐬢𐬀}$  to join.

66. There are in Avesta, as in Sanskrit, a few verbal roots, which, without undergoing any change, are used as nominal bases; as, root  $\text{𐬢𐬀𐬢𐬀}$  to speak;  $\text{𐬢𐬀𐬢𐬀}$  a word; rt.  $\text{𐬢𐬀𐬢𐬀}$   $\text{𐬢𐬀𐬢𐬀}$  Ger. Trugen to hurt, to deceive;  $\text{𐬢𐬀𐬢𐬀}$  a deceiver; rt.  $\text{𐬢𐬀𐬢𐬀}$   $\text{𐬢𐬀𐬢𐬀}$  to know;  $\text{𐬢𐬀𐬢𐬀}$  wise, knowing; rt.  $\text{𐬢𐬀𐬢𐬀}$  to love;  $\text{𐬢𐬀𐬢𐬀}$  loving; rt.  $\text{𐬢𐬀𐬢𐬀}$  to join;  $\text{𐬢𐬀𐬢𐬀}$  duration (as,  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  for all duration); rt.  $\text{𐬢𐬀𐬢𐬀}$  to be exalted;  $\text{𐬢𐬀𐬢𐬀}$  lofty, exalted.

67. Many roots, without undergoing any change, are also used as the last members of compound nouns; and when thus employed, they generally convey the sense of a present participle of the active; as,  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  spreading death in the world;  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  doing harm to the workmen;  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  breaking the contract (lit.), lying unto Mithra, &c. Compare Sanskrit  $\text{धर्मबुध्}$  knowing the law;  $\text{वेदविद्}$  knowing the Vedas.

When a root, that ends in a vowel, is used in this manner, the letter  $\text{𐬢}$  is sometimes affixed to it; as,  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  praising the lord (lit.);  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  bearing (a person) ill-will;  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  increasing wisdom. Exception:— $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  (pr. n.)

Note.—Compare Sanskrit, in which  $\text{त्}$  is affixed when a root ends in a short vowel only; as,  $\text{विश्वजित्}$  conquering all (fr.  $\text{जि}$ );  $\text{चित्रकृत्}$  making pictures, a painter (fr.  $\text{कृ}$ ).

68. In some rare instances, the reduplicated and desiderative forms of a root are used as nominal bases; as,  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$ ,  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$   $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  the tongue (rt.  $\text{𐬢𐬀𐬢𐬀}$   $\text{𐬢𐬀𐬢𐬀}$  to call, to name, to invoke);  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  seeing (rt.  $\text{𐬢𐬀𐬢𐬀}$ ,  $\text{𐬢𐬀𐬢𐬀}$ ).  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  a cur beginning to bark (rt.  $\text{𐬢𐬀𐬢𐬀}$ ).  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  wishing to live (desider. base; rt.  $\text{𐬢𐬀𐬢𐬀}$  to live; see  $\text{𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀}$  gen. plu., Yaç. 35, 8).

69. The bases<sup>1</sup> of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guṇa or vṛiddhi equivalent. These suffixes are called Primary (कृत्) Suffixes<sup>2</sup>; and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (तद्धित) Suffixes<sup>3</sup>; and the bases so formed are called Secondary Nominal Bases; as, ललित (rt. ल), ललितम् (rt. लम्), ललितम् (rt. लितम्), ललितम् (rt. लितम्), ललितम् (rt. लितम्), &c., are primary nominal bases; while, ललितम् (fr. लम्), ललितम् (fr. लितम्), ललितम् (fr. लितम्), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case-inflexions,<sup>3</sup> e. g., ललितम्, ललितम्, ललितम्, &c.

CAUTION.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (*sandhi*) must be observed.

## 70. List of Ordinary Primary (or कृत्) Suffixes.<sup>4</sup>

Primary Suffixes.

Examples.

ल

लम्

<sup>1</sup> Also called the crude bases or crude forms.

<sup>2</sup> A list of these suffixes is given below.

<sup>3</sup> Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

<sup>4</sup> Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives mas. and neut.

<sup>5</sup> This suffix forms substantives, which generally denote the action or state expressed by the verbal root; e. g., ललित (rt. ल) to govern; ललितम् action (rt. लितम् to do). In several instances, it is employed to form substantives denoting the agent; e. g., ललितम् a killer (rt. ललितम् to kill). It generally changes the radical vowel to its guṇa or vṛiddhi substitute. This (ल), as well as all other suffixes, ending in ल, when

## Primary Suffixes.

## Examples.

<sup>1</sup> $\text{ـوب}$	$\text{ـوب}$
<sup>2</sup> $\text{ـون}$	$\text{ـون}$
$\text{ـن}$	$\text{ـن}$
$\text{ـ}$	$\text{ـ}$
<sup>3</sup> $\text{ـن}$	$\text{ـن}$
$\text{ـن}$	$\text{ـن}$
<sup>4</sup> $\text{ـ}$	$\text{ـ}$
$\text{ـ}$	$\text{ـ}$

adjectively used, lengthen their final vowel in the feminine gender ; as,  $\text{ـوب}$  (mas. and neut.);  $\text{ـون}$  (fem.);  $\text{ـن}$  (mas. and neut.);  $\text{ـن}$  (fem.);  $\text{ـن}$  (mas. and neut.) (fem.). Sometimes, it (*i.e.*,  $\text{ـ}$ ) is affixed to the reduplicated form of a root ; as,  $\text{ـن}$  (rt.  $\text{ـ}$  to protect; orig.,  $\text{ـ} + \text{ـ}$ );  $\text{ـ}$  (rt.  $\text{ـ}$ ;  $\text{ـ} + \text{ـ}$ )

<sup>1</sup> Generally forms agentive nouns ; *e.g.*,  $\text{ـوب}$ . Comp. Sans. अक in माहक receiving, बोधक an informer.

<sup>2</sup> Forms in most cases neuter substantives ; *e.g.*,  $\text{ـون}$ ,  $\text{ـون}$ , &c. Comp. Sans. अस् in मनस्, नमस्, चेतस्.

<sup>3</sup> Forms substantives which denote the action or state expressed by the root, the instrument or means by which that action or state is brought about, &c. ; *e.g.*,  $\text{ـن}$  (rt.  $\text{ـ}$ );  $\text{ـ}$  (rt.  $\text{ـ}$ ),  $\text{ـ}$ , &c. Comp. Sans. अन in भोजन food, मरण death.

<sup>4</sup> An abridged form of  $\text{ـ}$  denoting the agent.  $\text{ـ}$ =orig.,  $\text{ـ} + \text{ـ}$ ; rt.  $\text{ـ}$ , Sans. अन् to breathe.



Primary Suffixes.	Examples.
<sup>1</sup> ॐ	ॐॐॐॐ
<sup>2</sup> ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
<sup>3</sup> ॐ	ॐॐॐॐ
<sup>4</sup> ॐ	ॐॐॐॐ
<sup>5</sup> ॐ	ॐॐॐॐ

<sup>1</sup> Forms neuter substantives which are indeclinable; *e. g.*, ॐॐॐॐ, ॐॐॐॐ; ॐॐॐॐ, ॐॐॐॐ, ॐॐॐॐ, ॐॐॐॐ.

<sup>2</sup> Generally forms agentive nouns.

<sup>3</sup> It forms (1) material nouns; as, ॐॐॐॐ the hand, ॐॐॐॐ a fountain; (2) agentive nouns (*orig.*, ॐॐॐॐ); as, ॐॐॐॐ, ॐॐॐॐ, ॐॐॐॐ; (3) passive past participles; as, ॐॐॐॐ wished, ॐॐॐॐ done.

<sup>4</sup> Mostly forms agentive *mas.* substantives; as, ॐॐॐॐ, ॐॐॐॐ, &c. Exception.—ॐॐॐॐ (*fem.*) a mother. Comp. Sans. ॐ in ॐॐॐ, ॐॐॐ. Exception.—ॐॐॐ (*fem.*) a mother.

<sup>5</sup> Forms abstract feminine nouns; *e. g.*, ॐॐॐॐॐॐ, immortality.



*Primary Suffixes.**Examples.*<sup>1</sup> ۛۛۛۛ

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<sup>1</sup> ۛۛۛ

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<sup>2</sup> ۛۛۛۛ

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<sup>3</sup> ۛۛۛۛۛۛۛ

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<sup>4</sup> ۛۛۛۛۛ

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<sup>1</sup> Generally forms neuter substantives; as, ۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛ, &c. Comp. the Lat. and Sans. suffixes *us*, *men* and *man*; e. g., *opus*, *exāmen* (L.), जन्मन्, (neut.)

<sup>2</sup> Forms verbal adjectives. It mostly gunates the radical vowel; as, ۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛ, &c. Comp. Sans. च in लब्ध (rt. लृ to cut).

<sup>3</sup> Generally forms adjectives; as, ۛۛۛۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛۛ, &c.

<sup>4</sup> Forms neuter substantives, which are indeclinable; as, ۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛ, &c.

## 71. List of Ordinary Secondary (or तद्धित) Suffixes.

Secondary Suffixes.

Examples.

<sup>1</sup> -

सप्तगण्डपुत्र

<sup>2</sup> -

सप्तगण्डपुत्र

<sup>3</sup> -

सप्तगण्डपुत्र

<sup>4</sup> -

सप्तगण्डपुत्र

<sup>2</sup> -

सप्तगण्डपुत्र

<sup>5</sup> -

सप्तगण्डपुत्र

<sup>1</sup> Mostly forms adjectives and patronymics; sometimes, substantives; e. g., सप्तगण्डपुत्र (fr. सप्तगण्ड), pertaining to the tribe; similarly, सप्तगण्डपुत्र, सप्तगण्डपुत्र, सप्तगण्डपुत्र, &c. Patronym.—सप्तगण्डपुत्र (fr. सप्तगण्ड), सप्तगण्डपुत्र (fr. सप्तगण्ड). Subs.—सप्तगण्डपुत्र (fr. सप्तगण्ड); सप्तगण्डपुत्र (fr. सप्तगण्ड), &c.

<sup>2</sup> सप्तगण्डपुत्र and सप्तगण्डपुत्र form possessive adjectives, corresponding to Per. *سپنتی* (in *سپنتی*) and Sax. *en* (in wooden, silken); e. g., सप्तगण्डपुत्र, सप्तगण्डपुत्र, सप्तगण्डपुत्र, सप्तगण्डपुत्र.

<sup>3</sup> Mostly forms patronymics; as, सप्तगण्डपुत्र (fr. सप्तगण्ड), सप्तगण्डपुत्र (fr. सप्तगण्ड).

<sup>4</sup> Forms, besides substantives and adjectives, patronymics; as, सप्तगण्डपुत्र (fr. सप्तगण्डपुत्र); सप्तगण्डपुत्र (fr. सप्तगण्डपुत्र).

<sup>5</sup> A feminine suffix mostly subjoined to consonantal bases which admit of a feminine; e. g., सप्तगण्डपुत्र, सप्तगण्डपुत्र, सप्तगण्डपुत्र, सप्तगण्डपुत्र (fr. सप्तगण्डपुत्र).

*Secondary Suffixes.**Examples.*

<sup>1</sup> <b>وس</b>	<b>موس داسوس</b>
<sup>2</sup> <b>نوم</b>	<b>موس نوم داسوس</b>
<sup>2</sup> <b>نوم</b>	<b>موس نوم داسوس</b>
<sup>3</sup> <b>نوم</b>	<b>موس نوم داسوس</b>
<sup>4</sup> <b>نوم</b>	<b>موس نوم داسوس</b>
<sup>5</sup> <b>نوم</b>	<b>موس نوم داسوس</b>
<b>نوم</b>	<b>موس نوم داسوس</b>
<sup>6</sup> <b>نوم</b>	<b>موس نوم داسوس</b>

<sup>1</sup> Changed to **وس** in the feminine ; as, **موس داسوس**, **موس داسوس**, **موس داسوس**.

<sup>2</sup> Mostly forms abstract mas. and fem. substantives. When affixed to the pres. partic. act., it changes the final **نوم** to **نوم**; e.g., **موس داسوس** (orig., **موس** + **نوم داسوس**); **موس داسوس** (orig., **موس** + **نوم داسوس**); **موس داسوس** (orig., **موس** + **نوم داسوس**); **موس داسوس** (orig., **موس** + **نوم داسوس**); **موس داسوس** (orig., **موس** + **نوم داسوس**).

<sup>3</sup> Forms neuter substantives which denote the action or state expressed by the noun to which **نوم** is added; as, **موس داسوس**, **موس داسوس**, &c.

<sup>4</sup> Forms, besides substantives and adjectives, patronymics; as, **موس داسوس** (fr. **موس داسوس**); **موس داسوس** (fr. **موس داسوس**), &c.

<sup>5</sup> As, **موس داسوس**, **موس داسوس** (Geld.), **موس داسوس**.

<sup>6</sup> Forms possessive adjectives; as, **موس داسوس**, **موس داسوس**.

*Secondary Suffixes.**Examples.*

<sup>1</sup> دند	وسندند
<sup>2</sup> دندلد	وسدندلد
لد	سدلد
<sup>3</sup> دند	سدند
<sup>4</sup> دندلد	سدندلد
<sup>5</sup> دند	سدند

<sup>1</sup> Forms (1) adjectives, meaning 'pertaining or similar to' the noun to which it is affixed; as, دندلد, دندلد, دندلد, &c.; (2) patronymics; as, دندلد; (3) sometimes, substantives; e. g., دندلد, دندلد. It generally rejects the final د; as, دندلد (fr. دندلد). In several instances, the radical د is lengthened; as, دندلد (fr. دندلد); دندلد (fr. دندلد, دندلد). Sometimes, though rarely, the final د is retained; e. g., دندلد (Visp. 12, 5), also دندلد; دندلد (Yt. 14, 31), also دندلد Comp. Sans. व in वीर (fr. वीर); वैव्य (fr. वैव); गव्य (fr. गोर).

<sup>2</sup> Forms patronymics; as, دندلد (from دندلد).

<sup>3</sup> An adjectival suffix; e. g., دندلد, &c.

<sup>4</sup> Forms possessive adjectives; as, دندلد, دندلد.

<sup>5</sup> Generally forms possessive adjectives; e. g., دندلد, دندلد.

## Compound Nominal Bases.

72. Primary and secondary nominal bases, participles, roots, numerals, reflexive pronouns and particles may be compounded with primary and secondary nominal bases, participles and roots; and the compound bases formed in this manner have the power to express various relations, that exist between the objects or ideas denoted by their different members. These relations would have had to be expressed by two or more inflected words or by subordinate sentences, if the composition had not taken place;

*e. g.*, **प्रादेशिक-पति** lord of the country (= **पति-प्रादेशिक**); **सिंहासना-लङ्घन-मूर्ति** having a steel helmet (= **लङ्घन-सिंहासना-मूर्ति**).

**पशु-मनुष्य** beast and man (**पशु-मनुष्य** in the nominative case; **पशु-मनुष्यम्** in the accusative case).

73. Nominal bases ending in vowels, except **अ** and **इ**, when employed as first members, or when they form any but the last member of a compound, take in general no case-terminations, but retain their crude forms unchanged, either a point (.) or a hyphen (-) being placed at the end of each word except the last; *e. g.*, **प्रादेशिक-पति**, **सिंहासना-लङ्घन-मूर्ति**, **पशु-मनुष्य**, **पशु-मनुष्य-पति**, **सिंहासना-लङ्घन-मूर्ति-पति**, **पशु-मनुष्य-पति-पति**, **सिंहासना-लङ्घन-मूर्ति-पति-पति**, &c. In several instances, final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules of *sandhi*; *e. g.*, **प्रादेशिक-पति** (orig., **प्रादेशिक + पति**); **सिंहासना-लङ्घन-मूर्ति** (orig., **सिंहासना + लङ्घन**); **पशु-मनुष्य** (orig., **पशु + मनुष्य**).

<sup>1</sup> This portion of compound nominal bases, from p. 52 to p. 55, is, with some slight variation, taken from Dr. Kielhorn's *Sanskrit Grammar*, 3rd Ed.





-မ္မာ-မ္မာ acc. (orig., မ္မာ+မ္မာ); မ္မာ-မ္မာ acc. (orig., မ္မာ+မ္မာ) မ္မာ-မ္မာ nom. (orig., မ္မာ-မ္မာ); မ္မာ-မ္မာ loc. (orig., မ္မာ+မ္မာ); မ္မာ-မ္မာ nom. (orig., မ္မာ+မ္မာ)

76. Feminine adjectives, that qualify a following member in the same compound, generally assume their masculine base ; e. g., မ္မာ-မ္မာ, မ္မာ-မ္မာ, မ္မာ-မ္မာ.

77. When မ္မာ (a bull) becomes the first member of a compound, it is, in several instances, changed to မ္မာ; but if followed by a word beginning with », it is shortened to မ္မာ; e. g., မ္မာ-မ္မာ, မ္မာ-မ္မာ, မ္မာ-မ္မာ; but မ္မာ-မ္မာ (orig., မ္မာ-မ္မာ+မ္မာ).

In some cases မ္မာ remains unchanged ; e. g., မ္မာ-မ္မာ, မ္မာ-မ္မာ, &c.

78. Nouns employed as last members of compounds generally retain their bases unchanged ; as, မ္မာ-မ္မာ, မ္မာ-မ္မာ, မ္မာ-မ္မာ, &c. But when a feminine noun ending in မ္မာ, မ္မာ or မ္မာ forms the last member of a determinative ( မ္မာ ) compound, in which the first member governs the second member, or of a relative ( မ္မာ ) compound, its final vowel is shortened ; as, မ္မာ-မ္မာ (orig., မ္မာ) not singing the Gāthās ; မ္မာ-မ္မာ (orig., မ္မာ) a man of ill-intent ; မ္မာ-မ္မာ (orig., မ္မာ) a sharp or flashing poniard ; မ္မာ-မ္မာ (orig., မ္မာ) dry dust.

79. All compound nominal bases may be divided into four classes, viz.,

1. Determinative (or तत्पुरुष) Compounds.
2. Attributive (or बहुव्रीहि) Compounds.
3. Copulative (or द्वन्द्व) Compounds.
4. Adverbial (or अव्ययीभाव) Compounds.

80. "A **Tatpurusha** (तत्पुरुष) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a **Tatpurusha** stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the **Tatpurusha**-compound is called a **Karmadhâraya**. Again, a **Karmadhâraya**-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a **Tatpurusha**-compound, to which neither the term **Karmadhâraya** nor the term **Dvigu** is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.\*" Examples:—

**Tatpurusha only** :—गृहपति the master of the house,  
(orig., गृहपतिः).

**Karmadhâraya** :—दीर्घायुः a long life.

**Dvigu** :—दशद्वयः ten paces ; नवद्वयः nine furrows ; अष्टलक्षणः eight characteristics.

81. "Tatpurusha-compounds in general may be called Determinative compounds; those Tatpurusha-compounds which are neither **Karmadhâraya** nor **Dvigu**, **Dependent Determinative** compounds. **Karmadhâraya**-compounds may be called **Appositional Determinative** compounds, and **Dvigu**-compounds, **Numeral Determinative** compounds.\*"

**Observation.**—A numeral determinative ( द्विगु ) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive ( बहुव्रीहि ) compound; e. g., नवद्वयः nine feet (num. determ. comp.); नवद्वयः of

\* Vide Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

nine feet (attrib. comp.). Compare Sans. त्रिभुवन the three worlds, viz., heaven, earth and the lower regions (numer. determ. comp.); त्रिलोचन one who has three eyes, a name of Shiva (attrib. comp.).

### Dependent Determinative Compounds.

82. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the accusative case; e. g., **သုက္ခေသုက္ခေသုက္ခေ** destroying malice.

2. In the instrumental case; e. g., **သုက္ခေသုက္ခေသုက္ခေ** killed by a wolf. [for the cattle.]

3. In the dative case; e. g., **သုက္ခေသုက္ခေသုက္ခေ** the abode

4. In the ablative case; e. g., **သုက္ခေသုက္ခေသုက္ခေ** estranged from the Daśvas. [of the house.]

5. In the genitive case; e. g., **သုက္ခေသုက္ခေသုက္ခေ** the master

Note.—Compare the Persian compounds **فیل خانہ**, **خرد باغ**, **جهان پناه**, **بادورچی خانہ**.

6. In the locative case; e. g., **သုက္ခေသုက္ခေသုက္ခေ** first (i.e., best) in righteousness.

Compounds of this class consist of—

1. Two substantives; e. g., **သုက္ခေသုက္ခေသုက္ခေ** a horse-stall.

2. A substantive + an adjective; e. g., **သုက္ခေသုက္ခေသုက္ခေ** wealth-increasing.

3. A substantive + a present participle; e. g., **သုက္ခေသုက္ခေသုက္ခေ** stepping wide. [killed by a dog.]

4. A substantive + a past participle; e. g., **သုက္ခေသုက္ခေသုက္ခေ**

5. A substantive + a root; e. g., **သုက္ခေသုက္ခေသုက္ခေ** a hero-slayer.

6. An adjective + a substantive; e. g., **သုက္ခေသုက္ခေသုက္ခေ** every Druj.

7. A present participle + a substantive; e. g., **သုက္ခေသုက္ခေသုက္ခေ** not singing the Gâthâs.



**An adjective + a past participle**; e. g., **—** rightly spoken.

**An adjective + a numeral**; e. g., **—** many hundreds. [good actions.

**An adjective + a root**; e. g., **—** doing

**A present participle + a substantive**; e. g., **—** making the trees grow up. [flame.

**An adverb + a substantive**; e. g., **—** ever in

**A reflexive pronoun + a substantive**; e. g., **—** one's own carpet.

**An interrogative pronoun + a substantive**; e. g., **—** what a woman (lit.), i.e., a bad woman. Compare Sans. **—** a bad man. [the only-created.

**A numeral + a past participle**; e. g., **—**

**A prefix + a substantive**; e. g., **—** the evil eye.

**A prefix + a past participle**; e. g., **—** well-protected.

**Observation.**—In some Karmadhâraya compounds the qualifying member takes the second place; e. g., **—** the shining sky (lit.) ; name of a person. (Compare **—** Vend. 19, 35); **—**. Comp. Sans. **—** a tiger-like man.

**83.** “An attributive (**बहुव्रीहि**) compound is one which denotes something else than what is expressed by its members. It generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, viz., by the two words which are its members, generally standing both in the nominative case, and by a relative or demonstrative pronoun in any case except the nominative. A Bahuvrîhi-compound has

the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrīhi-compound forms an attributive."<sup>1</sup> Examples.

सृष्टि-सम-मनुष्य-सन् creatures or things which have the seed of sanctity ; सज्ज-युद्ध-मनुष्य one who has weapons of steel ; वायु-रूप-देवता (demons who ran) in human shape.

*Note.*—Compare the Persian compounds *ماه روی*, *پیلتن*, *بُزدل* Attributive (वृद्धादि) compounds consist of—

**Two substantives** ; *e. g.*, *सहस्र-सुत-मनुष्य* the offspring (or born) of darkness. [having yellow ears.

**An adjective + a substantive** ; *e. g.*, *सुदृढ-संज्ञ-मनुष्य*

*Note.*—Compare the Persian compounds *تنگ دست*, *پاک دامن*, *گران بها*, *تیز گام*, &c.

**A substantive + an adjective** ; *e. g.*, *सुविशुद्ध-संज्ञ-मनुष्य* desirous of purity. [self-shod.

**A reflexive pronoun + a substantive** ; *e. g.*, *सह-संज्ञ-मनुष्य*

**A numeral + a substantive** ; *e. g.*, *सहस्र-संज्ञ-मनुष्य* having nine knots. [shapen.

**A preposition + a substantive** ; *e. g.*, *सह-संज्ञ-मनुष्य* well-

**A prefix + a substantive** ; *e. g.*, *सह-संज्ञ-मनुष्य* well-armed ; *सह-संज्ञ-मनुष्य* sleepless.

**A present participle + a substantive** ; *e. g.*, *सह-संज्ञ-मनुष्य* with snorting horses.

**A past participle + a substantive** ; *e. g.*, *सह-संज्ञ-मनुष्य* with the banners uplifted.

**84. A Copulative (संज्ञ) compound** is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

<sup>1</sup> Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.



88. An adverbial (अव्ययीभाव) compound consists of two members, the first of which is a preposition or an adverb, and the second a noun, mostly, in the accusative case. If the compound, which is indeclinable, be dissolved, the first member would govern the second. Examples.—**देशेऽग्रां** round the country ; **पुत्रेणैव** with child ; **ज्ञानेन** knowingly.

89. Compounds may be compounded again with other simple or compound words ; e. g., **अथवा-प्रमाणेन-ज्ञानेन** ; **अथवा-ज्ञानेन-ज्ञानेन**.

In Avesta, most compounds are of two words ; of three, there are a few, but of four, a fewer still.

## Chapter III.

### Declension of Nouns Substantive and Adjective.

90. The declension of adjectives does not, in general, differ from that of substantives. Nouns substantive and adjective have three genders, viz., masculine, feminine and neuter. Adjectives assume the gender of the substantives which they qualify. Declension consists in the addition to the nominal base of certain terminations, which denote the various cases in the different numbers.

*Note.*—A few substantives are indeclinable ; as, **अथवा**, **ज्ञानेन**, **ज्ञानेन**, &c.

91. Nouns substantive and adjective have three numbers, viz., singular, dual and plural.

There are eight cases in each number, viz., Nominative (Nom.), Accusative (Acc.), Instrumental (Instr.), signifying 'by, with, by means of' ; Dative (Dat.), 'to, for' ; Ablative (Abl.), 'away from, from' ; Genitive (Gen.), 'of' ; Locative (Loc.), 'in, into, at, towards' ; Vocative (Voc.), in which a person or thing is addressed.



## 92. Table of Case-Terminations added to nominal bases.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> <b>သ</b> , <sup>1</sup> <b>ယု</b>   : (i.e., ချ)	<sup>2</sup> <b>သ</b> ခို	အ: (i.e., အတ) <b>သ</b> <sup>3</sup>
Acc.	<b>၆</b> , <sup>4</sup> <b>၆</b> အ	<sup>2</sup> <b>သ</b> ခို	အ: (i.e., အတ) <b>သ</b> <sup>3</sup>

<sup>1</sup> After bases ending in **သ** or **ယ**, **သ** is added as the termination of the nom. sing.; in all the remaining bases, **ယု** is used; e. g., **ယုလသ**, **ယုလဝ**, **ယုလသ**, **ယုလ**, &c.

<sup>2</sup> Sometimes, in nominal bases ending in **သ** and **ယ**, **လ** is substituted for **သ**; as, **လလဝ**, **လလသ**, **လ**, &c. Bases ending in **သ** and **ယ** form their nominative and accusative dual either by retaining or lengthening their final without adding any termination; as, **လလသ**, **လလဝ**, **လလသ**, **လလ**, &c. (လလ) two fingers.

<sup>3</sup> The original case-termination is **သ** or **ယ**, which is rare; as, **သသ** (= **သ** + **သ**); similarly, **ယယ**, **ယယ**, **ယယ**, &c. **သ** in its shortened forms became **သ**, **ယ**, **ယ**, which are commonly met with; as, **သ** (= **သ** + **သ**), **ယ** (= **ယ** + **ယ**), **ယ** (= **ယ** + **ယ**), &c. In the Gāthā dialect we sometimes meet with **သ**, **ယ**, **ယ**, instead of **သ**, **ယ** or **ယ**; as, **သ**, **ယ**, **ယ**.

<sup>4</sup> Vowel bases add **၆**, and consonantal bases, **၆**; as, **၆** (= **၆** + **၆**), **၆** (= **၆** + **၆**), &c.

Instr.	𑌕	आ	𑌕𑌕 <sup>2</sup> आम्	𑌕𑌕 मिः (i.e., मिस्)
Dat.	𑌕𑌕	ए	𑌕𑌕 <sup>2</sup> आम्	𑌕𑌕 <sup>3</sup> ः (i.e., आस्)
Abl.	𑌕𑌕	अः (i.e., अस्)	𑌕𑌕 <sup>2</sup> आम्	𑌕𑌕 <sup>3</sup> ः (i.e., आस्)
Gen.	𑌕𑌕	अः (i.e., अस्)	𑌕𑌕 ओः (i.e., ओस्)	𑌕𑌕 आम्
Loc.	𑌕 <sup>4</sup>	𑌕	𑌕𑌕 ओः (i.e., ओस्)	𑌕𑌕, 𑌕𑌕 <sup>5</sup> 𑌕𑌕, 𑌕𑌕
Voc. crude form <sup>6</sup> , or } same as nom. dual, same as nom. plu. <sup>7</sup> same as nom. sing.				

<sup>1</sup> In some cases, 𑌕, 𑌕𑌕 or 𑌕𑌕 is substituted for 𑌕𑌕; e. g., 𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕𑌕.

<sup>2</sup> Nominal bases ending in vowels sometimes take the termination 𑌕𑌕 or 𑌕𑌕; as, 𑌕𑌕𑌕𑌕 instr. dual; 𑌕𑌕𑌕𑌕𑌕 dat. dual; 𑌕𑌕𑌕𑌕𑌕 abl. dual; 𑌕𑌕𑌕𑌕 (an eye-brow) forms its dat. dual 𑌕𑌕𑌕𑌕. Compare Sanskrit आम् (in अग्नि-आम्, गुरु-आम्, &c.).

<sup>3</sup> Occasionally, 𑌕𑌕 is changed to 𑌕𑌕𑌕 or 𑌕𑌕𑌕; as, 𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕 [𑌕𑌕𑌕𑌕]

<sup>4</sup> Sometimes, though seldom, 𑌕𑌕; as, 𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕.

<sup>5</sup> 𑌕 or 𑌕𑌕 is used after 𑌕, 𑌕 and 𑌕; in all other cases it is changed to 𑌕𑌕 or 𑌕𑌕𑌕; as, 𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕𑌕; but, 𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕𑌕𑌕

<sup>6</sup> Some feminine nouns ending in 𑌕 or 𑌕 form their voc. sing. in 𑌕; as, 𑌕𑌕𑌕𑌕 (fr. 𑌕𑌕𑌕𑌕), 𑌕𑌕𑌕𑌕 (fr. 𑌕𑌕𑌕𑌕). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, 𑌕𑌕𑌕𑌕 (fr. 𑌕𑌕𑌕𑌕), 𑌕𑌕𑌕𑌕 (fr. 𑌕𑌕𑌕); 𑌕𑌕𑌕𑌕, 𑌕𑌕𑌕𑌕-𑌕𑌕𑌕𑌕, &c.

93. The above case-terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions. Terminations beginning with vowels may, for convenience sake, be called **vowel-terminations**, terminations beginning with consonants, **consonantal-terminations**.

According to the final letter of the base, the Declension of nouns substantive and adjective is divided into—

(1) Declension of bases ending in vowels or Declension of **vowel-bases**; and

(2) Declension of bases ending in consonants or Declension of **consonantal bases**.

☞ It should be noted that all the inflected forms of nouns, given in the following paradigms, are not actually found in the sacred writings. The Avesta literature being very limited, the student will meet with some particular inflected forms of one noun; while the complement is supplied from some other noun of the same base. These paradigms will help the student in remembering the rules. The examples of the inflected forms of nouns given below the paradigms are such as are *actually* met with in Avesta. Though the regular forms of inflected nouns are numerous and frequent, the variations from the prescribed rules are not few, as will be seen from the examples.

## Declension of crude bases ending in vowels.

### 94. Bases ending in *—* Masculine.

REMARKS.—In the nom. sing., the final of the base unites with the case-termination to *ه*, except when followed by *—* or *هـ*. The abl. sing. optionally takes *—هـ*, and before the enclitic particle *—*, *هـ*, instead of the termination. In the gen. sing., *هـ* is substituted for *—*. The gen. du. inserts *هـ* before the termination. The loc. du. substitutes *هـ* for *هـ*. The nom. and acc. plu. generally take the terminations *هـ*

\* The crude form is generally used in the case of nominal bases ending in *—*; as, *—هـ*, *—هـ*, *—هـ*, *—هـ*, &c.

and ັ, respectively, instead of ັ. These (*viz.*, ັ and ັ), being coalesced with the preceding vowel, become ັ and ັ. In some cases, the acc. plu. ends in ັ or ັ. The crude base itself is often used for the nom. and acc. plu. The instr. plu. substitutes ັ for ັ. The terminations ັ, ັ and ັ ( ັ ) insert ັ before them. The gen. plu. substitutes, in most cases, ັ for ັ.

☞ It should be remembered that crude nominal bases ending in ັ are either masculine or neuter, except those ending in the secondary suffix ັ; *e. g.*, ັ, ັ, ັ, ັ, &c. These are either masculine or feminine.

CAUTION.—When final letters of nominal crude bases come in contact with initial letters of case-terminations, the rules of euphonic changes (*sandhi*) must be observed.

## 95. ັ (a son)—MASCULINE.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ັ	ັ	{ ັ ັ
Acc.	ັ	ັ	{ ັ ັ
Instr.	ັ	ັ	ັ

<sup>1</sup> Compare ັ with Vedic असत्; *e. g.*, ັ = ັ

<sup>2</sup> Compare Vedic ऐत्; *e. g.*, ັ (from ັ a river).

<sup>3</sup> But when followed by the enclitic particle ັ or ັ, ັ, ັ.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Dat.	𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
Abl.	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
Gen.	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
Loc.	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
Voc.	𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀	{ 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀

**96. Other inflected forms, both regular and irregular, of the same base:—**

Nom. Sing.—𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, &c.

Nom. and Acc. Dual.—𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (Gâthaic) two hosts. It should be noted that Avestaic words, except monosyllabics (such as 𐬨𐬀, 𐬨𐬀, 𐬨𐬀𐬀), never end in the long vowels -𐬀-𐬀-𐬀; on the contrary, the final vowels, in the Gâthâ dialect, are invariably long.

Nom. Plu.—𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, -𐬵𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (base 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀), -𐬵𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (base 𐬨𐬀𐬀). Mark 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 Yt. 8, 48.

<sup>1</sup> But when followed by the enclitic particle 𐬨𐬀 or 𐬨𐬀𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀





Gen. Du.—*ḥanānāw*, *ḥanānāw*, *ḥanānāw*, *-anānāw*  
*-anānāw*

Gen. Plu.—*ḥanānāw*, *ḥanānāw*, *-anānāw*,  
*ḥanānāw*, *ḥanānāw*, *ḥanānāw*; *ḥanānāw*, *ḥanānāw*,  
*ḥanānāw*, *ḥanānāw*, *ḥanānāw*, *ḥanānāw*,  
 also, *ḥanānāw*

Loc. Sing.—*ḥanānāw* *ḥanānāw*, *ḥanānāw*, *ḥanānāw*,  
*ḥanānāw*, (also *ḥanānāw* Geld.; fr. *-anānāw*);  
*ḥanānāw*. It should be remembered that *u* at the end of a  
 word is always shortened to *u*, except when followed by the  
 enclitic particle *-u* or *-u*; e. g., *-anānāw*...*-anānāw*;  
*-anānāw* *-anānāw*. Sometimes, especially in the  
 Gāthā dialect, the final *u* is changed to *ā*; e. g., *ḥanānāw*,  
*ḥanānāw*, *ḥanānāw*, *ḥanānāw*, *ḥanānāw*, *ḥanānāw*. In  
 some cases, *an* is substituted for *u* in the loc. sing.; e. g., *-anānāw*,  
*-anānāw*, *-anānāw*, *-anānāw*, *-anānāw*, *-anānāw*.  
 Sometimes, though rarely, the final of the base is dropped before  
*-an*; e. g., *-anānāw*, (also *ḥanānāw*, fr. *-anānāw*); *-anānāw*, (also,  
*-anānāw*, fr. *-anānāw*; *ḥanānāw* *-anānāw* in the same place).

Loc. Du.—*ḥanānāw* Geld. Y. 44, 14; *ḥanānāw*

Loc. Plu.—*ḥanānāw*, *ḥanānāw*, *-anānāw*,  
*ḥanānāw*, *ḥanānāw* (Geld.; on the backs);  
*-anānāw*, *ḥanānāw*, *ḥanānāw*, *ḥanānāw*,  
*ḥanānāw*, *ḥanānāw*, *ḥanānāw*; *-anānāw*,  
 (base *-anānāw*); *ḥanānāw* (Yt. 10, 40.) on the heads.





Nom. Du. — *ḥayyayim* (fem.) two mountains.

Gen. Plu.—**မုန့်**၊ မုဆွေ၊ မုဆွေ

Loc. Plu.—*مردود*

**99. Bases ending in  $\omega$  — Neuter.**

*Note.*—The declension of the masculine and neuter nouns of the same base differs in the nominative and accusative only<sup>1</sup>; while all the other cases are alike.

REMARKS.—The neuters ending in **u** affix **6** in the nom. and acc. sing. To the nom. and acc. dual and plural, no case-termination is affixed, only the crude form being used. The remaining cases are like those of the mas. of the same base.

صدق (truthfulness)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ḡḡḡḡ	ḡḡḡḡ	ḡḡḡḡ
Acc.	ḡḡḡḡ	ḡḡḡḡ	ḡḡḡḡ

☞ The rest of the cases follow the analogy of **مَدِينَة** (mas.).

100. Other inflected forms of the same base :—

Nom. and Acc. Sing.—နေးသီလံ, နေး, နေးသ, -ဇ  
 နေးသေ, နေးဇံသံသ, နေးဇံသံသ (Gâth.), ကေးဇံသံသ,  
 ကေးဇံသံသ, ကေးသံသ, နေးဇံသံသ, ကေးဇံသံသ, နေးသံသ,  
 နေးဇံသံသ, ကေးသံသ, ကေးဇံသံသ, ကေးဇံသံသ, ကေးဇံသံသ,  
 (fr. ကေးသံသ), ကေးဇံသံသ, ကေးဇံသံသ, ကေးဇံသံသ (fr. ကေးသံသ)

Nom. and Acc. Du.— **အလှူအတန်း**; **အလှူအတန်း** **အလှူအတန်း**  
Wester., **အလှူအတန်း** **အလှူအတန်း** Geld. Yt. 19, 32.

Nom. and Acc. Plu.—**سائید، سغ، سائید**.

<sup>1</sup> The same rule holds good in Sanskrit and Latin ; as, Sans. मन्त्र, गन्तव्य ; Lat. Regum, Opus (nom. and acc. sing.).

### 101. Bases ending in **ـ**—Feminine.

*Note.*—Crude bases ending in **ـ** are, in most cases, feminine.

**REMARKS.**—In the nom. and voc. sing., the final **ـ** is changed to **ـ**, sometimes, to **و**, and no termination is added. In the instr., dat., abl. and gen. sing., the final **ـ** is shortened, and **د** is inserted before the case-termination. The loc. sing. is formed either by shortening or dropping the final vowel and substituting **د** for the termination. Before the termination of the gen. plu., the final of the base is shortened, and **ة** is substituted, in most cases, for **ة**. The nom. and acc. du. optionally take **و** for **ـ**.

### 102. **سنة** (an instrument)—Feminine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	سنة سنة	سنة سنة	سنة سنة
Acc.	سنة	سنة سنة	سنة سنة
Instr.	سنة	سنة	سنة
Dat.	سنة	سنة	سنة
Abl.	سنة	سنة	سنة
Gen.	سنة	.....	سنة
Loc.	سنة سنة	.....	سنة
Voc.	سنة سنة	سنة	سنة سنة

### 103. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—**အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ,**  
(Geld. **အနုပညာ** Yt. 16, 3); **အနုပညာ, အနုပညာ, အနုပညာ** (fr.  
**အနုပညာ**), **အနုပညာ, အနုပညာ** (from **အနုပညာ**), **အနုပညာ,**  
**အနုပညာ** Yt. 13, 99.

Nom. Du.—**အနုပညာ, အနုပညာ, အနုပညာ**

Nom. and Acc. Plu.—**အနုပညာ, အနုပညာ, အနုပညာ,**  
**အနုပညာ** (also, **အနုပညာ** Geld. Gâh. 4, 9.), &c. **အ** is a phonetic  
change of **အ** at the end of words; **အ** always takes a redun-  
dant **အ** after it, when followed by the enclitic particle **အ**  
or **အ**; e. g., **အနုပညာ, အနုပညာ, အနုပညာ,**  
**အနုပညာ** (Geld. Gâh. 4, 10). Mark **အနုပညာ** Wester.,  
**အနုပညာ** Geld. ( Yt. 17, 10.) sweethearts.

Acc. Sing. **အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ,**  
**အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ** Yt. 12, 17; **အနုပညာ**

Acc. Du.—**အနုပညာ, အနုပညာ, အနုပညာ,**  
**အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ**

Instr. Sing.—**အနုပညာ, အနုပညာ, အနုပညာ, အနုပညာ,**  
**အနုပညာ, အနုပညာ.** Sometimes, **အ** is not inserted; as,  
**အနုပညာ** (also, **အနုပညာ**). **အနုပညာ, အနုပညာ, အနုပညာ**  
Geld. Yaç. 11, 18. (Nota.—Some Vedic feminines in **आ** also do  
not insert **अ**; as, **आरा** instead of **आरा**—Benfey).

Instr. Du.—**အနုပညာ, အနုပညာ**

Instr. Plu.—**အနုပညာ**

Dat. Sing.—**သောသတကမ္မဇ**; **သောသတကမ္မဇ** Geld. Y. 9, 4. 7.  
9. 12; **သောသတကမ္မဇ**, **သောသတကမ္မဇ**; **သောသတကမ္မဇ** Geld. Yt.  
4, 3 (for **သောသတကမ္မဇ**); **သောသတကမ္မဇ**

Dat. Du.—**သောသတကမ္မဇ**.

Dat. Plu.—**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**. Some-  
times, **သော** is substituted for **သော**; as, **သောသတကမ္မဇ**

Abl. Sing.—**သောသတကမ္မဇ**, (fr. **သော** Aurora) -**သောသတကမ္မဇ**,  
**သောသတကမ္မဇ** (also, **သောသတကမ္မဇ**), **သောသတကမ္မဇ**, **သောသတကမ္မဇ**,  
**သောသတကမ္မဇ**

Abl. Plu.—**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**,  
**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**

Gen. Sing.—**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ** (fr.  
**သောသတကမ္မဇ**; fem. of **သောသတကမ္မဇ**); **သောသတကမ္မဇ**, **သောသတကမ္မဇ**  
Geld.; **သောသတကမ္မဇ**, **သောသတကမ္မဇ**, (for **သောသတကမ္မဇ**  
**သောသတကမ္မဇ**), **သောသတကမ္မဇ** (for **သောသတကမ္မဇ**) Y. 43,  
13; **သောသတကမ္မဇ**, **သောသတကမ္မဇ**; **သောသတကမ္မဇ**, also,  
**သောသတကမ္မဇ** Geld. Yaç. 9, 18.

Gen. Plu.—**သောသတကမ္မဇ**, **သောသတကမ္မဇ** (from **သောသတကမ္မဇ**); **သောသတကမ္မဇ**  
(= **သောသတကမ္မဇ** + **သောသတကမ္မဇ**) Vend. 5, 24; **သောသတကမ္မဇ**, **သောသတကမ္မဇ**

Loc. Sing.—**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**,  
**သောသတကမ္မဇ** (fr. **သောသတကမ္မဇ**); **သောသတကမ္မဇ** (Yt. 5, 73); **သောသတကမ္မဇ**  
(Vend. 6, 29).

Loc. Plu.—**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**,  
**သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**, **သောသတကမ္မဇ**,  
**သောသတကမ္မဇ**

Voc. Sing.— $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  
 $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$

Voc. Plu.— $\text{ܠܝܠܝܢܝܐܝܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐܝܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐܝܝܐ}$

### Bases ending in -Masculine.

104. Masculine nouns ending in - are very few, and, for the most part, compounds, the second member of which is the verbal root  $\text{ܘܣ}$ ; as,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐ}$ , &c.

REMARKS.—The nom. and acc. plu. substitute  $\text{ܠܝܠܝܢܝܐܝܝܐ}$  and  $\text{ܠܝܠܝܢܝܐܝܝܐ}$ , respectively, for the case-termination. In the voc. sing., the final - is shortened. The gen. plu. shortens the final of the base and substitutes  $\text{ܠܝܠܝܢܝܐܝܝܐ}$  for  $\text{ܠܝܠܝܢܝܐܝܝܐ}$ .

### 105. $\text{ܠܝܠܝܢܝܐ}$ (All-knowing); $\text{ܠܝܠܝܢܝܐ}$ (Evil-knowing)—Masculine.

	Singular.	Plural.
Nom.	$\text{ܠܝܠܝܢܝܐ}$ $\text{ܠܝܠܝܢܝܐܝܝܐ}$ $\text{ܠܝܠܝܢܝܐܝܝܐ}$	$\text{ܠܝܠܝܢܝܐܝܝܐ}$ $\text{ܠܝܠܝܢܝܐܝܝܐ}$ $\text{ܠܝܠܝܢܝܐܝܝܐ}$
Acc.	$\text{ܠܝܠܝܢܝܐ}$ (Yt. 5, 82). $\text{ܠܝܠܝܢܝܐ}$	$\text{ܠܝܠܝܢܝܐܝܝܐ}$ $\text{ܠܝܠܝܢܝܐܝܝܐ}$
Instr.	$\text{ܠܝܠܝܢܝܐ}$	$\text{ܠܝܠܝܢܝܐܝܝܐ}$
Dat.	$\text{ܠܝܠܝܢܝܐܝܝܐ}$ $\text{ܠܝܠܝܢܝܐܝܝܐ}$	$\text{ܠܝܠܝܢܝܐܝܝܐ}$
Abl.	$\text{ܠܝܠܝܢܝܐܝܝܐ}$	$\text{ܠܝܠܝܢܝܐܝܝܐ}$

<sup>1</sup> As,  $\text{ܠܝܠܝܢܝܐܝܝܐܝܝܐ}$ ,  $\text{ܠܝܠܝܢܝܐܝܝܐܝܝܐ}$  (Y. 12, 5).



after changing the final ' to ມ, substitute ຍ and ທ for ຍ and ມ, respectively. The loc. sing. forms are rare; the final ' is changed to ມ or ີ and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to ມ. The nom. and acc. dual retain only the crude form. In the nom. and acc. plu., the final vowel is gunated before the termination. The acc. plu. is, in several cases, formed by affixing ທ instead of the termination. The gen. plu. mostly substitutes ຍ for ຍ.

### 108. ມາດ (a mountain)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ມາດ	ມາດ	ມາດ
Acc.	ມາດ	ມາດ	ມາດ ມາດ ມາດ
Instr.	ມາດ	ມາດ	ມາດ
Dat.	ມາດ ມາດ	ມາດ	ມາດ
Abl.	ມາດ	ມາດ	ມາດ
Gen.	ມາດ	.....	ມາດ
Loc.	ມາດ	.....	ມາດ
Voc.	ມາດ ມາດ	.....	ມາດ

### 109. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—ມາດ, ມາດ, ມາດ,  
ມາດ, ມາດ Yt. 10, 78. ມາດ





Loc. Sing.—၂းအာသာဇ် (from အာသာဇ်); သေဝါ (Y.  
62, 2 ; ဟူဟောဆရာ...သေဝါ...မ္တု မှေးကွယ် နိဂုံးရံ)

Voc. Sing. — ၁၀၀, ၁၀၀၀ ၁၀၀၀၀, ၁၀၀၀၀၀, ၁၀၀၀၀၀၀,  
၁၀၀၀၀၀၀၀, ၁၀၀၀၀၀၀၀၀, ၁၀၀၀၀၀၀၀၀၀

Voc. Plu.—ḥamān

110. **لؤلؤ** (Farohar)—Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Acc.	ᠠᠨᠠᠭᠤᠨ	{ ᠠᠨᠠᠭᠤᠨ ᠠᠨᠠᠭᠤᠨ
Instr.	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Dat.	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Abl.	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
Gen.	ᠠᠨᠠᠭᠤᠨ	{ ᠠᠨᠠᠭᠤᠨ ᠠᠨᠠᠭᠤᠨ
Loc.	.....	Yt. 2, 15. .....
Voc.	{ ᠠᠨᠠᠭᠤᠨ ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ

### 111. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—**ယုဉ္ဇူ**, **ယုဉ္ဇူ**, **ယုဉ္ဇူ** **ယုဉ္ဇူ** **ယုဉ္ဇူ**  
**ယုဉ္ဇူ**, **ယုဉ္ဇူ**, **ယုဉ္ဇူ**, **ယုဉ္ဇူ**, **ယုဉ္ဇူ**,  
**ယုဉ္ဇူ**, **ယုဉ္ဇူ** Geld. Yt. 1, 0.

Nom. Plu.—မင်းသားများ, မင်းသမီးများ, မင်းသားမင်းသမီးများ,  
မင်းသားမင်းသမီးတို့

Acc. Sing.—**မေတ္တမ**, **မေဂ္ဂမ**, **မေခမ္မမ**, **မေဘိဿမ္မေ**,  
**မေဘိဿမ္မေ**, **မေဗ္ဗေဒ္ဓမ္မ**, **မေဗ္ဗေဒ္ဓမ္မ**, **မေဗ္ဗေဒ္ဓမ္မ**

Acc. Du.—**သောသမ္ဘေ**, **သောသမ္ဘေ**, **သောသမ္ဘေ**; **သောသမ္ဘေ** (twice nine=18).

Acc. Plu.—**သမ္ဘေသမ္ဘေ** (Khor. Nyā. 1); **သမ္ဘေသမ္ဘေ**, **သမ္ဘေသမ္ဘေ** (Yt. 10, 72). **သမ္ဘေသမ္ဘေ** (Wester.), **သမ္ဘေသမ္ဘေသမ္ဘေ**, **သမ္ဘေသမ္ဘေသမ္ဘေသမ္ဘေ**, **သမ္ဘေသမ္ဘေသမ္ဘေသမ္ဘေ**, **သမ္ဘေသမ္ဘေသမ္ဘေသမ္ဘေ**, **သမ္ဘေသမ္ဘေသမ္ဘေသမ္ဘေ**

Instr. Sing.—**သောသမ္ဘေ**, **သောသမ္ဘေ**, **သောသမ္ဘေ** Geld. (Y. 55, 4). **သောသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**

Dat. Sing.—**သောသမ္ဘေ** Y. 23, 3. **သောသမ္ဘေ** Y. 64, 14 (င being dropped); **သောသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေ**, **သောသမ္ဘေ** (fr. သော—); **သောသမ္ဘေ** Geld. (fr. သော); **သောသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေသမ္ဘေ**

Dat. Du.—**သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**

Abl. Sing.—**သောသမ္ဘေ**; **သောသမ္ဘေ** (from သောသမ္ဘေ love, peace).

Abl. Plu.—**သောသမ္ဘေသမ္ဘေ** from the abodes.

Gen. Sing.—**သောသမ္ဘေ**, **သောသမ္ဘေ**, **သောသမ္ဘေ**, **သောသမ္ဘေ** (Vend. 20, 3); **သောသမ္ဘေ**, **သောသမ္ဘေ** (Y. 32, 3); **သောသမ္ဘေ** (fr. သော).

Gen. Plu.—**သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**

Loc. Sing.—**သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေ**, **သောသမ္ဘေသမ္ဘေသမ္ဘေ**

အနာဂတ်ဗျူဟ, နိဂမ္မ, နိဂမ္မာဓိ, နိဂမ္မာဓိဌာန, -အဏ္ဍ  
 နိဂမ္မ, နိဂမ္မ (Y. 31, 8) in the creation. (Rev. Dr. Mills).

Voc. Sing.—အဏ္ဍ, အနာဂတ်ဗျူဟ, အနာဂတ်ဗျူဟဌာန, အနာဂတ်ဗျူဟ

## 112. Bases ending in '—Neuter.

REMARKS.—Neuter nouns ending in ' retain the crude form, in the nom. and acc. sing., dual and plural, without adding any termination. The final vowel is sometimes lengthened in the dual. The rest of the cases are like the mas. of the same base.

Note.—The same rule holds good with regard to neuter nouns ending in '.

အလင်း (light)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	အလင်း	အလင်း	အလင်း
Acc.	အလင်း	အလင်း	အလင်း

The rest of the cases follow the analogy of အလင်း (mas.).

## 113. Other inflected forms of the same base :—

Nom. Sing.—အလင်းဌာန, အလင်းဌာန ( Sans. अक्षि ).

Acc. Sing.—အလင်း, အလင်းဌာန, အလင်းဌာန, အလင်းဌာန

Acc. Du.—အလင်းဌာန, အလင်း both eyes.

Acc. Plu.—အလင်းဌာန (in အလင်းဌာန အလင်းဌာန)

အလင်းဌာန Yaç. 57, 4 ); အလင်းဌာန Yt. 5, 130 ; Yt. 17, 7

အလင်း Yt. 24, 45.

## 114. Bases ending in '—Feminine.

REMARKS.—The nom. sing. shortens the final ' without adding any termination. In the dat., abl. and gen. singular, the vowel of the termination is lengthened. In the nom. and acc. plu.,



Nom. Plu.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
*ယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ* *ယုဇာယုဇာယုဇာ*,  
*ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Acc. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
 Wester. Yt. 16, 1; *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
*ယုဇာ*, *ယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Acc. Plu.—*ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
*ယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ* (from *ယုဇာယုဇာယုဇာ*);  
*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာ* (fr. *ယုဇာ* a maid);  
*ယုဇာယုဇာယုဇာ* (male-mated); *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
*ယုဇာယုဇာယုဇာယုဇာ*

Instr. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
*ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာ*

Instr. Plu.—*ယုဇာယုဇာယုဇာယုဇာ*

Dat. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာ*  
*ယုဇာယုဇာယုဇာ* (fr. *ယုဇာယုဇာယုဇာ*)

Dat. Plu.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Abl. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,  
*ယုဇာယုဇာယုဇာ* (Geld. *ယုဇာယုဇာယုဇာ* Yt. 13, 71).

Abl. Plu.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Gen. Sing.—*ယုဇာ*, *ယုဇာယုဇာ*-*ယုဇာယုဇာ*, *ယုဇာယုဇာ*, *ယုဇာယုဇာ*,  
*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာ*,  
*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ* (Geld. -*ယုဇာ*  
*ယုဇာယုဇာ*); *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

နာမဝိသေသ, နာမဝိသေသ (Geld. နာမဝိသေသ, fr. နာမဝိသေသ);  
 နာမဝိသေသ, နာမဝိသေသ, နာမဝိသေသ-နာမဝိသေသ, နာမဝိသေသ,  
 နာမဝိသေသ, နာမဝိသေသ, နာမဝိသေသ (fr. နာမဝိသေသ)

Gen. Plu.—နာမဝိသေသ, နာမဝိသေသ, နာမဝိသေသ,  
 နာမဝိသေသ Yt. 13, 91. နာမဝိသေသ, နာမဝိသေသ,  
 နာမဝိသေသ Geld. Visp. 11, 14.

Loc. Sing.—နာမဝိသေသ (fr. နာမဝိသေသ) Yt. 5, 54.

Loc. Plu.—နာမဝိသေသ, နာမဝိသေသ, နာမဝိသေသ

Voc. Sing.—နာမဝိသေသ, နာမဝိသေသ, နာမဝိသေသ, နာမဝိသေသ,  
 နာမဝိသေသ, နာမဝိသေသ

Voc. Plu.—နာမဝိသေသ, နာမဝိသေသ (see Y. 8, 3);  
 နာမဝိသေသ (see Y. 68, 12).

## 117. Bases ending in ၊—Masculine and Feminine.

REMARKS.—The instr. sing. generally retains the crude form. In the dat. sing., the final vowel is changed to its guṇa equivalent before the termination. The abl. and gen. sing., after changing the final ၊ to ညံ, substitute ညံ and ညံ for ညံ and ညံ, respectively.<sup>1</sup> Occasionally, the gen., loc. and voc. sing. take ညံ<sup>2</sup> instead of the termination. Sometimes, the loc. du. substitutes ညံ for ညံ. The nom. and acc. dual either retain the final ၊ or lengthen it without any termination. In the nom. and acc. plu., the final vowel is changed to its guṇa equivalent before the ter-

<sup>1</sup> Sometimes, the gen. sing. changes the final vowel to its vṛiddhi equivalent before affixing ညံ; e. g., ညံ

<sup>2</sup> Sometimes, though rarely, the voc. sing. rejects the final ၊ before ညံ; e. g., ညံ (fr. ညံ)

mination; sometimes, **ᵐ** is affixed after lengthening the final vowel. The gen. plu. optionally substitutes **ᵐ** for **ᵐ**.

### 118. **ᵐ** (the world)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	<b>ᵐ</b>	<b>ᵐ</b>	<b>ᵐ</b>
Acc.	<b>ᵐ</b>	<b>ᵐ</b>	<b>ᵐ</b> <b>ᵐ</b>
Instr.	<b>ᵐ</b>	<b>ᵐ</b>	<b>ᵐ</b>
Dat.	<b>ᵐ</b> <b>ᵐ</b> <b>ᵐ</b> <b>ᵐ</b> <b>ᵐ</b>	<b>ᵐ</b> <b>ᵐ</b>	<b>ᵐ</b>
Abl.	<b>ᵐ</b>	<b>ᵐ</b>	<b>ᵐ</b>
Gen.	<b>ᵐ</b>	<b>ᵐ</b> <b>ᵐ</b> <b>ᵐ</b>	<b>ᵐ</b> <b>ᵐ</b>
Loc.	<b>ᵐ</b> <b>ᵐ</b> <b>ᵐ</b> <b>ᵐ</b>	<b>ᵐ</b> <b>ᵐ</b>	<b>ᵐ</b>
Voc.	.....	.....	.....

### 119. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—**ᵐ**, **ᵐ**, **ᵐ**, also **ᵐ**  
**ᵐ** Geld. Y. 31, 9. **ᵐ**, **ᵐ**, **ᵐ**,  
**ᵐ**, **ᵐ**, **ᵐ** (Geld. **ᵐ**);  
**ᵐ**, **ᵐ**





Abl. Sing.—ද්විතීයාදියෙහි, ද්විතීයෙහි Geld., ද්විතීය  
Wester. Yt. 8, 32; (fr. ද්විතීය)

Abl. Plu.—ද්විතීයයන්හි, ද්විතීයයන්

Gen. Sing.—ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,  
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා (Geld.), ද්විතීයයා, ද්විතීයයා,  
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා Geld. Yt.  
14, 11; ද්විතීයයා, ද්විතීයයා, ද්විතීයයා Geld.; ද්විතීයයා,  
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,  
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,  
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,  
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා

Gen. Du.—ද්විතීයයා, ද්විතීයයා (fr. ද්විතීයයා); ද්විතීයයා,  
ද්විතීයයා Geld. Yt. 13, 115.

Gen. Plu.—ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්,  
ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්

Loc. Sing.—ද්විතීයයා, ද්විතීයයා, ද්විතීයයා (Y. 62, 6);  
ද්විතීයයා, ද්විතීයයා Wester. Y. 30, 10; ද්විතීයයා (Visp. 14, 2);  
ද්විතීයයා, ද්විතීයයා (the final ය being dropped);  
ද්විතීයයා Y. 48, 4 (fr. ද්විතීයයා); ද්විතීයයා Y. 65, 9.

Loc. Du.—ද්විතීයයා; ද්විතීයයා is used for both the loc. sing. and  
the loc. dual (see Vend. 19, 27; Y. 41, 3).

Loc. Plu.—ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්  
ද්විතීයයන්. Mark ද්විතීයයා Y. 51, 9 (fr. ද්විතීයයා, the world).

Voc. Sing.—ද්විතීයයා, ද්විතීයයා, ද්විතීයයා Yt. 10, 115;  
ද්විතීයයා Y. 10, 2; ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,

Yt. 12, 7. Mark (Yt. 10, 126) in the nom. sing.  
 Voc. Plu.—, ,

120. The feminine base of adjectives ending in › is generally formed by the addition of the feminine suffix 𐎎 to the masculine base; e. g., 𐎎𐎎𐎎 (mas.) good; fem. 𐎎𐎎𐎎𐎎 or 𐎎𐎎𐎎𐎎 (𐎎 and › being interchanged); 𐎎𐎎𐎎 (mas.) broad; fem. 𐎎𐎎𐎎𐎎 (› being euphonicly changed to 𐎎).

### 121. Bases ending in ›—Neuter.

The declension of neuter nouns ending in › follows the analogy in ›; see p. 81, para. 112.

𐎎𐎎 (wood, timber)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	𐎎𐎎	𐎎𐎎	𐎎𐎎
Acc.	𐎎𐎎	𐎎𐎎	𐎎𐎎

The rest of the cases follow the analogy of 𐎎𐎎 (mas.).

### 122. Other inflected forms of the same base:—

Nom. and Acc. Sing.—𐎎𐎎, 𐎎𐎎, 𐎎𐎎, 𐎎𐎎,  
 𐎎𐎎, 𐎎𐎎, 𐎎𐎎. Geld. Yt. 10, 55. Mark 𐎎𐎎  
 Geld. Yt. 17, 6.

Nom. Plu.—𐎎𐎎, 𐎎𐎎 Geld., 𐎎𐎎 Wester. Y. 33, 1;  
 𐎎𐎎 Geld. Visp. 11, 5; 𐎎𐎎 Geld. Y. 8, 5; 𐎎𐎎-𐎎𐎎  
 Yt. 5, 130; Yt. 17, 7.

### 123. 𐎎𐎎 (the body)—Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎎𐎎	𐎎𐎎 𐎎𐎎

	<i>Singular.</i>	<i>Plural.</i>
Acc.	ႵႵႵ (Gáth.) ႵႵႵ	ႵႵႵ ႵႵႵ ႵႵႵႵႵ ႵႵႵ
Instr.	ႵႵ	ႵႵႵ
Dat.	ႵႵႵ ႵႵႵ	ႵႵႵ
Abl.	ႵႵႵ ႵႵႵ	ႵႵႵ
Gen.	ႵႵႵ ႵႵႵႵႵ ႵႵႵႵႵႵႵ	ႵႵႵ
Loc.	ႵႵ	ႵႵႵ
Voc.	ႵႵ	ႵႵႵ

**124. Other inflected forms, both regular and irregular, of the same base:—**

Nom. Sing.—ႵႵႵ, ႵႵႵ

Nom. Plu.—ႵႵႵႵႵ, ႵႵႵႵႵ, ႵႵႵႵႵႵႵ, ႵႵႵႵ  
 ႵႵႵ, ႵႵႵႵႵ (Geld. ႵႵႵ Y. 9, 23).

Acc. Sing.—ႵႵႵ, ႵႵႵႵႵ, ႵႵႵႵ, ႵႵႵ

Acc. Dual.—ႵႵႵ (Yt. 10, 117).

Acc. Plu.—ႵႵႵႵႵ, ႵႵႵႵႵ Yt. 8, 9; ႵႵႵႵႵႵႵ, ႵႵႵႵႵႵႵႵ, ႵႵႵႵႵႵႵႵ, ႵႵႵႵႵႵႵႵ, ႵႵႵႵႵႵႵႵ

Dat. Sing.—ႵႵႵႵႵ Geld. Yt. 16, 19; ႵႵႵႵႵႵႵ  
 Geld. Yt. 18, 66; ႵႵႵႵႵႵႵ Geld. Yt. 5, 29; ႵႵႵႵႵႵႵႵ

Dat. Plu.—ႵႵႵႵႵႵႵ

Abl. Sing.—**ຊັບສາດາ, ຊັບສາດາ, າສາດາ** Vend. 10, 5.

Abl. Plu.—**ຊັບສາດາ** (Geld. **ຊັບສາດາ** Yt. 17, 14).

Gen. Sing.—**ຊາຍສາດາ, ຊາຍສາດາ ຊາຍສາດາ, ຊັບສາດາ**  
Wester. Vend. 10, 17; **ຊາຍສາດາ-ສາດາ**, **ສາດາສາດາ**  
Geld. Yt. 13, 133 (fr. **າສາດາ**, law, precept).

Gen. Plu.—**ຊາຍສາດາ, ຊາຍສາດາ**

Loc. Sing.—**າຍສາດາ-ຊັບສາດາ, ຊັບສາດາ, ຊັບສາດາ, າ**  
**ສາດາສາດາ, ສາດາ** (fr. **າຍສາດາ** broad); **ຊັບສາດາ** Y. 50, 12 ;  
**ຊາຍສາດາ** Y. 50, 13 (fr. **າຍສາດາ** a bridge).

Loc. Plu.—**າຍສາດາ-ຊັບສາດາ**

Voc. Plu.—**ຊັບສາດາ** Yt. 8, 29.

125. Feminine nouns ending in ເ are rare, and their inflected forms are rarer still ; e. g., **ຊາຍສາດາ** (= **ຊາຍສາດາ**, dust) ; **າຍສາດາ** nom. sing. ; **ຊາຍສາດາ** acc. sing. ; <sup>1</sup>**າຍສາດາ** (the second member of the compound to form the feminine of a certain class of quadrupeds ; as, **າຍສາດາ-ຊັບສາດາ** (a mare) ; **າຍສາດາ** nom. sing.

## 126. ມາສ (mas. a bull, fem. a cow).

	Singular.	Plural.
Nom.	<b>ຊາຍສາດາ</b>	<b>ຊັບສາດາ, ຊາຍສາດາ</b>
Acc.	<b>ຊັບສາດາ, ຊາຍສາດາ</b> <b>ຊາຍສາດາ</b>	<b>ຊັບສາດາ, ຊາຍສາດາ</b> <b>ຊາຍສາດາ</b> (Y. 46, 4)
Instr.	<b>າຍສາດາ</b> (Y. 46, 19) <b>ສາດາສາດາ</b>	<b>ຊາຍສາດາ</b>
Dat.	<b>າຍສາດາ</b> (Gâth.) <b>ຊັບສາດາ</b>	<b>ຊັບສາດາ</b>

<sup>1</sup> Compare Sans. **धेनु** a milch cow.

	<i>Singular.</i>	<i>Plural.</i>
Abl.	နိမ္မိတ	နိမ္မိတေ
Gen.	နိမ္မိတ, နိမ္မိတေ } နိမ္မိတေ }	နိမ္မိတေ
Loc.	နိမ္မိတ	နိမ္မိတေ
Voc.	နိမ္မိတ	နိမ္မိတေ

*Note.*—နိမ္မိတေ gen. du. (Yt. 13, 127 နိမ္မိတေ-နိမ္မိတေ)

### Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1). **Unchangeable Bases**, *i.e.*, bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *sandhi*.

These generally include (1) monosyllabic bases (as, ခေ, ခေ, ခေ, &c.), (2) compound nominal bases, the last members of which are roots (as, ခေ-ခေ, ခေ-ခေ, ခေ-ခေ, ခေ-ခေ, ခေ-ခေ, &c.), and (3) bases ending in ခေ, ခေ and ခေ (as, ခေခေ, ခေခေ, ခေခေ, &c.).

(2). **Changeable Bases**, *i.e.*, bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.<sup>1</sup>

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *E.g.*

Weak Base.—နိမ္မိတ, နိမ္မိတ, နိမ္မိတေ, နိမ္မိတ, ခေ

Strong Base.—နိမ္မိတေ, နိမ္မိတေ, နိမ္မိတေ, နိမ္မိတေ, ခေ

In some instances, the weak base is formed by the elision of the penultimate ခေ; in that case, the original crude form stands as the strong base, *E.g.*

<sup>1</sup> Compare Dr. Kielhorn's *Sans. Grammar*, 3rd Ed., p. 16.

Strong Base.— $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$

Weak Base.— $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$

129. "Some nouns have, as already mentioned, three bases, a strong base, a middle base, and a weakest base. By strengthening the middle base, *i. e.*, by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, *i. e.*, by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base," *E. g.*

Middle Base.— $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$  or  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$  ( $\text{ᠠᠭᠤᠨ}$ ),  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$

Strong Base.— $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$  ( $\text{ᠠᠭᠤᠨ}$ ),  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$

Weakest Base.— $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$  ( $\text{ᠠᠭᠤᠨ}$ ),  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$ ,  $\text{ᠠᠭᠤᠨᠠᠨᠠᠭᠤ}$

130. "Nouns with two bases, *i. e.*, a strong base and a weak base :— The strong base is used in the strong cases, the weak base in the weak cases.

The strong cases are the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

All the remaining cases (except the vocatives) in masculine, feminine and neuter are weak.

Nouns with three bases, *i. e.*, a strong base, a middle base, and a weakest base. The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

The strong cases are, as aforesaid, the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

The middle cases are those the terminations of which begin with consonants, *i. e.*, the instr., dat., abl. dual, and the instr., dat., abl. and loc. plu. in the masculine, feminine and neuter genders, and the nom. and acc. sing. neut. All the remaining cases, except the vocatives, *i. e.*, the cases with vowel-terminations, *viz.*,

<sup>1</sup> Dr. Kielhorn's Sans. Grammar, 3rd Edition, pp. 28-29.

the instr., dat., abl., gen. and loc. singular and the gen. and loc. dual, and the gen. plu. are the weakest cases.<sup>1</sup>"

The vocatives are not many; some forms of the voc. sing. are strong; e. g.,  $\text{နာမဝိသေသ}$ - $\text{နာမဝိသေသ}$ ,  $\text{နာမဝိသေသ}$ ; while others are weak; e. g.,  $\text{နာမဝိသေသ}$  (from  $\text{နာမဝိသေသ}$ ),  $\text{နာမဝိသေသ}$  (from  $\text{နာမဝိသေသ}$ ). Bases ending in  $\text{နာမ}$  take the middle base in the sing.; e. g.,  $\text{နာမဝိသေသ}$ . The voc. plu. forms are generally strong; e. g.,  $\text{နာမဝိသေသ}$ ,  $\text{နာမဝိသေသ}$ ,  $\text{နာမဝိသေသ}$ , &c.

131. In some instances, weak forms, nay, the weakest forms, are met with in strong cases, and *vice versa*. E. g.

Nom. Sing.— $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$  or  $\text{နာမဝိသေသ}$

Acc. Sing.— $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ , &c.

Nom. and Acc. Plu.— $\text{နာမဝိသေသ}$ ,  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ , &c.

Dat. Sing.— $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$

Gen. Sing.— $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ ;  $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ , &c.

Loc. Sing.— $\text{နာမဝိသေသ}$  for  $\text{နာမဝိသေသ}$ , &c.

### 132. Bases ending in $\text{နာမ}$ —Masculine.

REMARKS.—These bases are formed by the ending of the suffixes  $\text{နာမ}$  (pres. partic. Parasmai.),  $\text{နာမဝိသေသ}$  (fut. partic. Parasmai.),  $\text{နာမဝိသေသ}$ ,  $\text{နာမဝိသေသ}$  (adjectival suffixes denoting fulness or possession). In the nom. sing.,  $\text{နာမ}$  is changed to  $\text{နာမ}$  or  $\text{နာမ}$ , sometimes to  $\text{နာမ}$ , without adding any termination. But when  $\text{နာမ}$  is changed to  $\text{နာမဝိသေသ}$  on account of its being coalesced with the preceding

<sup>1</sup> Compare Dr. Kielhorn's Sans. Grammar, 3rd. Edition, p. 29.





	<i>Singular.</i>	<i>Plural.</i>
Dat.	<div> <div>ᠠᠨᠠᠨᠠᠨ</div> <div>ᠠᠨᠠᠨᠠᠨ</div> </div>	<div> <div>ᠠᠨᠠᠨᠠᠨ</div> <div>ᠠᠨᠠᠨᠠᠨ</div> </div>
Abl.	<div> <div>ᠠᠨᠠᠨᠠᠨ</div> <div>ᠠᠨᠠᠨᠠᠨ</div> </div>	<div> <div>ᠠᠨᠠᠨᠠᠨ</div> <div>ᠠᠨᠠᠨᠠᠨ</div> </div>
Gen.	ᠠᠨᠠᠨᠠᠨ	<div> <div>ᠠᠨᠠᠨᠠᠨ</div> <div>ᠠᠨᠠᠨᠠᠨ</div> </div>
Loc.	ᠠᠨᠠᠨᠠᠨ	.....
Voc.	ᠠᠨᠠᠨᠠᠨ	ᠠᠨᠠᠨᠠᠨ

**134. Other inflected forms, both regular and irregular, of the same base :—**

[illegible]

Nom. and Acc. Plu.—**နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား**,  
**နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား** (fr. **နိဗ္ဗာန်သမ္ဘုရား**); **နိဗ္ဗာန်သမ္ဘုရား**,  
**နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား**, **နိဗ္ဗာန်သမ္ဘုရား**,  
**နိဗ္ဗာန်သမ္ဘုရား** (rt. **သမ္ဘုရား**; **သမ္ဘုရား** + **သမ္ဘုရား**); **နိဗ္ဗာန်သမ္ဘုရား**, **သမ္ဘုရား**

— $\text{מִסְכָּחֶיךָ}$ ,  $\text{כִּסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{—מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$

Acc. Sing.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$  (rt.  $\text{מִסְכָּח}$ );  
 $\text{מִסְכָּחֶיךָ}$  (Visp. 18, 2);  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$  (rt.  
 $\text{מִסְכָּח}$ );  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$  (fr.  $\text{מִסְכָּחֶיךָ}$ —);  $\text{מִסְכָּחֶיךָ}$   
(also  $\text{מִסְכָּחֶיךָ}$  Yt. 19, 66).

Instr. Sing.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$

Instr. Plu.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$  (fr.  $\text{מִסְכָּחֶיךָ}$  being).

Dat. Sing.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$  (Y. 49, 12);  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$  Gāth. (rt.  $\text{מִסְכָּחֶיךָ}$ );  $\text{מִסְכָּחֶיךָ}$  Geld.Y. 12, 1.

Dat. Du.— $\text{מִסְכָּחֶיךָ}$  Geld. Y. 1, 11.

Dat. Plu.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ . Mark  $\text{מִסְכָּחֶיךָ}$   
Y. 20, 3 (base  $\text{מִסְכָּחֶיךָ}$ ).

Abl. Sing.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$  (base  $\text{מִסְכָּחֶיךָ}$ ).

Abl. Plu.— $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$ ,  $\text{מִסְכָּחֶיךָ}$   
 $\text{מִסְכָּחֶיךָ}$



136. Bases ending in  $\text{𐬨𐬀}$ —Feminine.

Bases ending in the affixal  $\text{𐬨𐬀}$  are always of the feminine gender. Some of their inflected forms, as found in Avesta, are given below. The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\left. \begin{array}{l} {}^1 \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ {}^2 \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$
Acc.	$\left. \begin{array}{l} {}^3 \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$
Instr.	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	.....	.....
Dat.	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	.....
Abl.	$\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$	.....	.....

<sup>1</sup> The nom. sing. rejects the final  $\text{𐬨}$  before the termination. Compare Lat. *Immortalitas*, *Bonitas*, (orig., *Immortalitat+s*, &c).

<sup>2</sup> Possibly, a 'corrupt form of  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$  (fr.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$ ).

<sup>3</sup>  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$  and  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$  are both used as crude forms, having the same meaning; e. g., nom. du.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$   $\text{𐬨𐬀𐬨𐬀}$  (Y. 45, 5); acc. plu.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$   $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$  (Y. 31, 21).

[illegible]

### 137. Bases ending in $\mathfrak{z}$ -Neuter.

REMARKS.—The nom. and acc. sing., rejecting the penultimate nasal (ㄱ), retain the crude form without any termination. The nom. and acc. plu. add ㅁ for the termination; very often, reject the penultimate nasal. The remaining cases follow the analogy of the mas. of the same base.

138. **ᠶ᠋ᠠᠭᠤᠨ** (powerful, strong)—Neuter.

Two bases.—Strong base,  $\text{C}_2\text{H}_5\text{NH}_2$ ; weak base,  $\text{C}_2\text{H}_5\text{NHCH}_3$

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ሕጻን	ሕጻናን
Acc.	ሕጻን	ሕጻናን

~~33~~ The remaining cases follow the rule of the masculine of the same base, viz., عنه.

**139. Other inflected forms of the same base.**

Nom. and Acc. Sing.—ညယလောက, ဗုဒ္ဓမာလာ-သုတေသန, -သမ္မာ  
ညယလောက, သမ္မာညယလောက, ဗုဒ္ဓမာလာ, ဗုဒ္ဓမာလာ, ဗုဒ္ဓမာလာ

Nom. and Acc. Plu.—**မလ္လာဗု, မလ္လာဗု** (fr. **မလ္လာ** + **ဗု**)

### 140. Bases ending in }-Masculine.

These bases, when preceded by **א**, undergo, in most cases, the following changes in inflection; but when preceded by **י** or **ע**, the base remains unchanged.

REMARKS.—The nom. sing. rejects the final **}** and the termination, whether preceded by **א** or **י ע**. The acc. sing. generally lengthens the penultimate **א**. In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes **ע** for the final **}** without any termination. The nom. and acc. plu. often lengthen the penultimate **א**. The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final **א** is changed to **י** before the termination.

### 141. **אֱלֹהִים** (holy, righteous)—Masculine.

Two bases.—Strong base, **אֱלֹהִים**; weak base, **אֱלֹהִי**.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	<b>אֱלֹהִים</b> <b>אֱלֹהִים</b>	<b>אֱלֹהִים</b>	<b>אֱלֹהִים</b>
Acc.	<b>אֱלֹהִים</b>	<b>אֱלֹהִים</b> (Y. 2, 11).	<b>אֱלֹהִים</b> <b>אֱלֹהִים</b> <b>אֱלֹהִים</b>
Instr.	<b>אֱלֹהִים</b>	.....	<b>אֱלֹהִים</b>
Dat.	<b>אֱלֹהִים</b> <b>אֱלֹהִים</b> <b>אֱלֹהִים</b> <b>אֱלֹהִים</b>	.....	<b>אֱלֹהִים</b> <b>אֱלֹהִים</b> (Yt. 3, 4).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Abl.	မုသုဉ်မဟူမ	.....	* ခုသုဉ်မဟူမ
Gen.	<div> <div> ခုဉ်မဟူမ  ခုဉ်မဟူမ </div> </div>	မုသုဉ်မဟူမ (Yt. 13, 127).	<div> <div> မုသုဉ်မဟူမ  မုသုဉ်မဟူမ </div> </div>
Loc.	... ..	.....	.....
Voc.	မုသုဉ်မဟူမ	.....	ခုသုဉ်မဟူမ

## 142. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ,  
 မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ Geld.; မုသုဉ်မဟူမ,  
 မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ possessing means; မုသုဉ်မဟူမ (fr.  
 မုသုဉ်မဟူမ...); မုသုဉ်မဟူမ (a robber), မုသုဉ်မဟူမ (fr. မုသုဉ်မဟူမ)  
 Afrûsyâb); မုသုဉ်မဟူမ

Nom. Du.—မုသုဉ်မဟူမ (မုသုဉ်မဟူမ) Vend. 1, 4.

Nom Plu.—မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ,  
 မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ (fr. မုသုဉ်မဟူမ...)  
 Yt. 8, 48; မုသုဉ်မဟူမ, မုသုဉ်မဟူမ-မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ,  
 မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ

Acc. Sing.—မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ,  
 မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ  
 (Geld. မုသုဉ်မဟူမ); မုသုဉ်မဟူမ (Geld. မုသုဉ်မဟူမ)  
 a bandit); မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ (မုသုဉ်မဟူမ)  
 (pr. n.) Yt. 19, 71.

Acc. Plu.—မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ,  
 မုသုဉ်မဟူမ, မုသုဉ်မဟူမ, မုသုဉ်မဟူမ Geld. Yt. 15, 40. မုသုဉ်မဟူမ,

\* Mark the strong base in the instr., dat. and abl. plu.





## 143. ມູງ, ມູງ ພຸ (a dog)—Masculine.

Three bases.—Strong base, ມູງ; middle base, ມູງ, ມູງ;  
but no forms of it are met with; weakest base, ມູງ.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ມູງ	ມູງ	<div> <div>ມູງມູງ</div> <div>ມູງ</div> <div>ມູງມູງມູງ</div> <div>ມູງ</div> </div>
Acc.	ເຢຍມູງ	.....	<div> <div>ມູງມູງ</div> <div>ມູງ</div> </div>
Dat.	ມູງ	.....	.....
Gen.	* ມູງ	.....	ເຢຍ

## 144. ມູງ (Sans. पथ a road, a path).

This substantive, used both in the masculine and feminine, is  
anomalous in its inflected forms.

Two bases.—Strong base, ມູງ; weak base, ມູງ

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ມູງ	ມູງ
Acc.	<div> <div>ເຢຍມູງ</div> <div>ມູງ</div> <div>ມູງ</div> </div>	<div> <div>ມູງ</div> <div>ມູງ</div> <div>ມູງ</div> </div>
Instr.	ມູງ	.....
Abl.	ມູງ	.....
Gen.	<div> <div>ມູງ</div> <div>ມູງ</div> </div>	ມູງ
Loc.	(Gāth.) ມູງ	.....

\* Also ມູງ (see Vend. 13, 10. 11. 28. 44)—the base  
being ມູງ

## 145. Bases ending in }-Neuter.

REMARKS.—The nom. and acc. sing. reject the final } and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonically changed to 𐎧. The instr., dat. and abl. plu either drop the final }, or change }- to 𐎧, before the termination. In the loc. plu., either the last consonant is rejected or the final }- changed to 𐎧

## 146. }𐎧𐎠 (creation), }𐎧𐎠}-Neuter.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎧𐎠𐎧 𐎧𐎠𐎧 𐎧𐎠𐎧𐎠	𐎧𐎠𐎧𐎠
Acc.	𐎧𐎠𐎧 𐎧𐎠𐎧𐎠 𐎧𐎠𐎧𐎠𐎠 𐎧𐎠𐎧𐎠𐎠	𐎧𐎠𐎧𐎠
Instr.	𐎧𐎠𐎧𐎠	{ 𐎧𐎠𐎧𐎠 𐎧𐎠𐎧𐎠
Dat.	𐎧𐎠𐎧𐎠𐎠	𐎧𐎠𐎧𐎠𐎠
Abl.	𐎧𐎠𐎧𐎠 Geld. 𐎧𐎠𐎧𐎠	𐎧𐎠𐎧𐎠𐎠
Gen.	𐎧𐎠𐎧𐎠𐎠	{ 𐎧𐎠𐎧𐎠𐎠 𐎧𐎠𐎧𐎠𐎠𐎠
Loc.	𐎧𐎠𐎧𐎠𐎠 Geld. Visp. 2, 1	{ 𐎧𐎠𐎧𐎠𐎠 𐎧𐎠𐎧𐎠𐎠𐎠

# 147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—**မနော**, **မဂ္ဂ**, **မဇ္ဈိမ**

Acc. Sing.—**မနော**, **မဂ္ဂမ္မာ**, **မဇ္ဈိမ**. **မနော** is also used in the acc. du.; e. g., **မနော** **သ** (Yt. 15, 43); also, in the acc. plu.; e. g., **မဂ္ဂမ္မာ** **သ** **မဇ္ဈိမ** **သ** **မဇ္ဈိမ** **သ** **မဇ္ဈိမ** (Y. 71, 6).

Acc. Plu.—**မနော**, **မဂ္ဂ**; **မနော** (Yt. 15, 49); **မနော** Yaç. 50, 10 (for **မနော**). **မနော** is also used in the masculine and feminine; e. g., **မဂ္ဂမ္မာ** **မနော** mas. (Visp. 7, 4); **မဂ္ဂမ္မာ** **မနော** **မဇ္ဈိမ** fem. (Y. 71, 10).

Dat. Sing.—**မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**

Dat. Plu.—**မဂ္ဂမ္မာ** **မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**, also **မဂ္ဂမ္မာ** (fr. **မဂ္ဂမ္မာ**).

Abl. Sing.—**မဂ္ဂမ္မာ**. The case-termination is dropped in **မဂ္ဂမ္မာ** Wester., **မဂ္ဂမ္မာ** Geld. (see Y. 57, 1; Vend. 3, 16).

Abl. Plu.—**မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**

Gen. Sing.—**မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**

Gen. Du.—**မဂ္ဂမ္မာ** Yt. 10, 23.

Loc. Sing.—**မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ** (fr. **မဂ္ဂမ္မာ**); **မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ** (fr. **မဂ္ဂမ္မာ** a metre).

Loc. Plu.—**မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**, **မဂ္ဂမ္မာ**

148. Neuter bases ending in **မ** are very few; some of their inflected forms as are met with are given below:—

Nom. and Acc. Sing.—**မဂ္ဂမ္မာ** Vend. 19, 15, 35.





generally lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing., the penultimate ႁ is dropped. The voc. sing. affixes only ႁ at the end. The instr., dat. and abl. plu. insert an euphonic ႁ before the termination. The gen. plu. rejects the penultimate vowel. The voc. plu. is the same as the nom. plu.

### 153. ႁႁႁ (an officiating priest)—Masculine.

Three bases.—Strong base, ႁႁႁ; middle base, ႁႁႁ; weakest base, ႁႁႁ.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ႁႁႁ (Gāth). ႁႁႁ	ႁႁႁႁႁ
Acc.	ႁႁႁႁႁ	ႁႁႁႁႁ
Instr.	ႁႁႁ	ႁႁႁႁႁႁႁ
Dat.	ႁႁႁ	ႁႁႁႁႁႁႁ
Abl.	ႁႁႁ	ႁႁႁႁႁႁႁ
Gen.	ႁႁႁ	ႁႁႁႁႁႁ
Voc.	ႁႁႁ	ႁႁႁႁႁ

### 154. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—ႁႁႁ, ႁႁႁ, ႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁ, also ႁႁႁႁႁ (Y. 45, 11).

Nom. Plu.—ႁႁႁႁႁႁ, ႁႁႁႁႁႁႁႁ, ႁႁႁႁႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁႁႁ, ႁႁႁႁႁႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁ, ႁႁႁႁႁႁ Yt. 5, 13.

Acc. Sing.—*ཤེས་ལུམ།*, *ཤེས་ལེའུ་མེད་*, *ཤེས་ལེམ་ལྷ།*,  
*མཁའ་ཤེས་ལུ་མེད་མེད་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*,  
*ཤེས་ལུ་མེད་*; *ཤེས་ལུ་མེད་* Wester., *ཤེས་ལུ་མེད་* Geld.; *ཤེས་ལུ་མེད་*,  
*ཤེས་ལུ་མེད་*

Acc. Du.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*  
*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་* Yt. 10, 116.

Acc. Plu.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*; *ཤེས་ལུ་མེད་* (fr. *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*).

Instr. Sing.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་* Gāth.

Dat. Sing.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*  
 Mark *ཤེས་ལུ་མེད་* Y. 53, 4 (fr. *ཤེས་ལུ་མེད་*)

Dat. Plu.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་* (fr. *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*)

Abl. Sing.—*ཤེས་ལུ་མེད་* (fr. *ཤེས་ལུ་མེད་*); *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*  
 (= *ཤེས་ལུ་མེད་*; see Y. 46, 7).

Gen. Sing.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*,  
*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*

Gen. Plu.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*

Voc. Sing.—*ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*

Voc. Plu.—*ཤེས་ལུ་མེད་* Y. 65, 12 O givers!

155. The feminine of this base is formed by the addition of the feminine suffix མེད་ to the weakest base; e. g., *ཤེས་ལུ་མེད་*, (from the weakest base *ཤེས་ལུ་མེད་*); similarly, *ཤེས་ལུ་མེད་*, *ཤེས་ལུ་མེད་*. It follows the paradigm *ཤེས་ལུ་མེད་*. Compare Sans. *दातृ* (he who gives) mas.; *दात्री* fem.



**156. אֵל (a man, a male) — Masculine.**

The base is unchangeable ; (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	אֵל, אֵלִים	אֵלִים	אֵלִים, אֵלִים, אֵלִים
Acc.	אֵל, אֵלִים	.....	אֵלִים, אֵלִים, אֵלִים
Instr.	אֵלִים	.....	אֵלִים
Dat.	אֵלִים, אֵלִים	.....	אֵלִים, אֵלִים, אֵלִים
Abl.	אֵלִים	אֵלִים	אֵלִים
Gen.	אֵלִים, אֵלִים	אֵלִים	אֵלִים
Loc.	אֵלִים	.....	.....
Voc.	אֵלִים	.....	אֵלִים

**157.** The feminine of אֵל is formed by the addition of the feminine suffix **א**, before which the penultimate **א** is lengthened ; e. g., אֵלִים. It follows the paradigm אֵלִים.

**158. Other inflected forms, both regular and irregular, of the same base :—**

Acc. Sing.—אֵלִים, אֵלִים

Nom. and Acc. Plu.—אֵלִים, אֵלִים, אֵלִים

Abl. Plu.—אֵלִים Wester., אֵלִים Geld.

Gen. Sing.—אֵלִים Yağ. 1, 11.

<sup>1</sup> Mark אֵלִים אֵלִים (Y. 30, 2) man and woman, each individually for himself (Rev. Dr. Mills).

אֵלִים, אֵלִים Geld. (Yt. 3, 4) ; אֵלִים Geld. (Yt. 8, 11).

Gen. Plu.—𐬵𐬀𐬎𐬌𐬎𐬎 Yt. 8, 39; 𐬵𐬀𐬎𐬌𐬎 Yt. 13, 57.

Voc. Plu.—𐬵𐬀𐬎𐬌𐬎 Vend. 21, 13.

159. Feminine nouns ending in 𐬵, 𐬵𐬎 and 𐬵𐬌 are very few; as, 𐬵𐬎𐬎𐬎𐬎 (a sister); 𐬵𐬎𐬎𐬎 (a daughter); 𐬵𐬎𐬎𐬎 (a mother). They are declined like 𐬵𐬎𐬎𐬎 (mas.). Their inflected forms as found in the Avesta texts are given below.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐬵𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎 } 𐬵𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎 }	𐬵𐬎𐬎𐬎𐬎
Acc.	𐬵𐬎𐬎𐬎𐬎 } 𐬵𐬎𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎𐬎 }	𐬵𐬎𐬎𐬎𐬎
Gen.	.....	𐬵𐬎𐬎𐬎𐬎 Gñth.
Loc.	𐬵𐬎𐬎𐬎𐬎	.....

## 160. Bases ending in 𐬯.

To this class belong nouns ending in the suffixes 𐬵𐬎𐬎, 𐬵𐬎𐬎 and 𐬵𐬎𐬎. Substantives ending in 𐬵𐬎𐬎 are all of the masculine gender; as, 𐬵𐬎𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎𐬎; those in 𐬵𐬎𐬎 and 𐬵𐬎𐬎 are mostly neuter;\* as, 𐬵𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎, &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, 𐬵𐬎𐬎𐬎𐬎 (milk)—neut. subs.; 𐬵𐬎𐬎𐬎𐬎 𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 (Maidhyo-Zarcmaya the milk-giver) mas. adj.; similarly, 𐬵𐬎𐬎𐬎𐬎 (a good thought) neut.

\* Exceptions.—𐬵𐬎𐬎𐬎𐬎 mas. (a cheat); see 𐬵𐬎𐬎𐬎𐬎 nom. sing., Vend. 19, 1; 𐬵𐬎𐬎𐬎 fem. (dawn); see 𐬵𐬎𐬎𐬎𐬎 acc. sing., Vend. 18, 15.

subs. ; རྒྱུ་མཉམ་པའི་མཉམ་པ་ (a youth of good thoughts) mas.  
adj., &c.

### 161. Bases ending in བཟུང་—Masculine.

REMARKS.—The nom. sing. changes the final བཟུང་ to བཟུང་, without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu., བཟུང་ is reduced to བཟུང་ (འ of the suffix being dropped).

### 162. བཟུང་བྱུང་ (the Creator), བཟུང་བྱུང་ (Knowing)—Masculine.

Three bases.—Strong base, བཟུང་བྱུང་, བཟུང་བྱུང་; middle base, བཟུང་བྱུང་, བཟུང་བྱུང་, of which no inflected form is found; weakest base, བཟུང་བྱུང་ or བཟུང་བྱུང་, བཟུང་བྱུང་ or བཟུང་བྱུང་.

	Singular.	Plural.
Nom.	<div>བྱུང་བྱུང་</div> <div>བྱུང་བྱུང་</div> <div>བྱུང་བྱུང་</div>	* བྱུང་བྱུང་བྱུང་
Acc.	བྱུང་བྱུང་བྱུང་	<div>བྱུང་བྱུང་བྱུང་</div> <div>བྱུང་བྱུང་བྱུང་</div> <div>བྱུང་བྱུང་བྱུང་</div>
Instr.	<div>བྱུང་བྱུང་</div> <div>བྱུང་བྱུང་</div>	<div>བྱུང་བྱུང་བྱུང་</div> <div>བྱུང་བྱུང་བྱུང་</div>
Dat.	བྱུང་བྱུང་བྱུང་	.....
Abl.	བྱུང་བྱུང་བྱུང་	.....

\* Mark བྱུང་བྱུང་བྱུང་ those who have performed their actions (Y. 29, 3); བྱུང་ is euphonically inserted (see para. 58).

	<i>Singular.</i>	<i>Plural.</i>
Gen.	<div style="display: inline-block; vertical-align: middle;">           སྟེང་ལྟེང་།            སྟེང་ལྟེང་ལྟེང་།         </div>	རྟེང་ལྟེང་ལྟེང་།

Voc. སྟེང་ལྟེང་། .....

### 163. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—སྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་); སྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་ to see).

Acc. Sing.—སྟེང་ལྟེང་ལྟེང་། (Geld. སྟེང་ལྟེང་ལྟེང་།)

Dat. Sing.—སྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་); སྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་); སྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་ to love)

Abl. Sing.—སྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་; ལྟེང་ + ལྟེང་ + ལྟེང་)

Gen. Plu.—རྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་); ལྟེང་ལྟེང་ལྟེང་། (rt. ལྟེང་); ལྟེང་ལྟེང་ལྟེང་། (Geld. Yt. 13, 155; rt. ལྟེང་)

Voc. Sing.—སྟེང་ལྟེང་ལྟེང་། [ལྟེང་]

164. The feminine of nouns ending in ལྟེང་ follows the analogy of the base ལྟེང་; i. e., it is formed by suffixing ལྟེང་ to the weakest base; e. g., ལྟེང་ལྟེང་ (from the weakest base ལྟེང་; orig., ལྟེང་ལྟེང་); ལྟེང་ལྟེང་ལྟེང་ (from the weakest base ལྟེང་; orig., ལྟེང་ལྟེང་ལྟེང་); ལྟེང་ལྟེང་ལྟེང་ (from the weakest base ལྟེང་; orig., ལྟེང་ལྟེང་ལྟེང་).

### 165. ལྟེང་ལྟེང་ (the moon)—Masculine.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ལྟེང་ལྟེང་།, ལྟེང་	ལྟེང་ལྟེང་།, ལྟེང་ལྟེང་།
Acc.	ལྟེང་ལྟེང་།	ལྟེང་ལྟེང་།
Gen.	ལྟེང་ལྟེང་།	རྟེང་ལྟེང་།

OBSERVATION.—**ච්**, in some of its inflectional forms, changes its base to **ච්**; e. g., nom. sing. **ච්** (**ච්ච්ච්ච්ච්**) Yt. 10, 142; dat. sing. **ච්ච්** Yt. 7, 1; gen. sing. **ච්ච්** Yt. 7, 0; voc. sing. **ච්** Vend. 21, 9.

Adjectives ending in **ච්** are both mas. and fem.; e. g., **ච්ච්** (mas.); **ච්ච්** (fem.).

### 166. Bases ending in **ච්**—Neuter.

REMARKS.—The nom. and acc. sing. change the final **ච්** to **ච්**, while the nom. and acc. plu. to **ච්**, without adding any termination. The instr., dat. and abl. plu. change **ච්** to **ච්**, and the loc. plu. to **ච්**, before the termination; sometimes the loc. plu. rejects the final **ච්**.

### 167. **ච්** **ච්** (a word)—Neuter.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<b>ච්</b>	<b>ච්</b>
Acc.	<b>ච්</b>	<b>ච්</b>
Instr.	<b>ච්</b>	<b>ච්</b>
Dat.	<b>ච්</b>	<b>ච්</b>
Abl.	<b>ච්</b>	<b>ච්</b>
Gen.	<b>ච්</b>	<b>ච්</b>
Loc.	<b>ච්</b>	<b>ච්</b>

### 168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.—**ච්**, **ච්**, **ච්**; **ච්** help; **ච්**

the throat. Before the enclitic particle **ဟ်** or **ဟ်**, **ဟ်** is reduced to **ဟ်**; e. g., **ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**, &c. In the Gâthâ dialect, the final **ဟ်** is, in several instances, changed to **ဟ်**; as, **ဟ်ဟ်**, **ဟ်ဟ်**, &c. Mark **ဟ်ဟ်ဟ်** Geld. Y. 43, 8; **ဟ်ဟ်-ဟ်ဟ်**

Nom. and Acc. Plu.—**ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**

Instr. Sing.—**ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**

Instr. Plu.—**ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**  
Geld.; **ဟ်ဟ်ဟ်** Geld. Y. 34, 2 (with the chants).

Dat. Sing.—**ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်** (Geld. **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**); **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**  
Geld.; **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်ဟ်**

Abl. Sing.—**ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်** Geld.  
Yt. 3, 47; **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်** (fr. **ဟ်ဟ်ဟ်** darkness).

Abl. Plu.—**ဟ်ဟ်ဟ်ဟ်**. Mark **ဟ်ဟ်ဟ်ဟ်** (Geld. Yt. 10, 23).

Gen. Sing.—**ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**

Gen. Plu.—**ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**

Loc. Sing.—**ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**, **ဟ်ဟ်ဟ်**,  
**ဟ်ဟ်ဟ်** Wester. (for **ဟ်ဟ်ဟ်** in desire) Y. 43, 8; **ဟ်ဟ်**  
Yt. 8, 8; **ဟ်ဟ်** Y. 65, 4; **ဟ်ဟ်** Yt. 5, 4; (orig.,  
**ဟ်ဟ်ဟ်**; by the dropping of **ဟ်** the preceding vowel is  
lengthened); **ဟ်ဟ်**, also **ဟ်ဟ်ဟ်** (Yt. 10, 106; Vend. 19, 3).







Loc. وایه, 166

.....

Voc. . . . .

264 Y. 65, 12.

171. Bases ending in  $\{^1\mu, \{^1\mu\}^1\}$ -Neuter.

These are, in most cases, indeclinable; very few of them have inflected forms, especially in the nom. and acc. sing. and plu., and, sometimes, in the loc. plu.; e. g., **אֶלֶּם**, **וּמִמֶּנּוּ** nom. and acc. sing.; **וּמִמֶּנּוּ** acc. sing. and. du.; **אֶלֶּם**, **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ** (Gâth.) acc. sing.; **וּמִמֶּנּוּ** (Y. 68 2) dat. sing.; **וּמִמֶּנּוּ** (Visp. 10, 1) gen. sing. (e. g.; **וּמִמֶּנּוּ** **וּמִמֶּנּוּ** **וּמִמֶּנּוּ** **וּמִמֶּנּוּ**); **וּמִמֶּנּוּ** (Yt. 1, 18) gen. sing.; **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ** acc. plu.; **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ**, **וּמִמֶּנּוּ** loc. plu.

**172. Some notable inflected forms of nouns :—**

فَاعِلٌ mas. (an evil-doer) — فاعِلٌ nom. sing.

འགྲོ་བུ་འགྲོ་བུ་ (one who spreads death or evil in the world)—

𐎧𐎠𐎡𐎢𐎣 mas. nom. sing.; 𐎧𐎠𐎡𐎢𐎣-𐎧𐎠𐎡𐎢𐎣 Wester. (Y. 9, 31)

mas. gen. sing.; ႁၢ်မုၢ်-မိဃာ (Y. 57, 15) fem. gen. sing.

د mas. (winter)—داس nom. sing. ; داس acc. sing. ;

ᠡᠭᠡᠨ gen. sing. ; ᠡᠭᠡᠨ nom. plu.

𐤁𐤏𐤍 neut. (the joint of a finger) - 𐤁𐤏𐤍 acc. sing.

دروې fem. (Druj, demon-of-lie)—دروې nom. sing.; دروې,

<sup>1</sup> Also **WGES** (see Vend. 6, 29. 31. 34. )—base **WGES**.

နေည့်, \*စေည့် acc. sing.; နမည့် abl. sing.; နဲည့်,  
 မနမည့် gen. sing.; မဟဟည့် voc. sing.; နဲည့် nom. and acc.  
 plu.; နေည့် Geld. (Yt. 4, 7) gen. plu.

ညမည့် mas. (the navel, an offspring, kith)—နမည့် Yt. 13,  
 95; နမည့်—နမည့် Geld. (Yt. 8, 34) nom. sing.; နေည့်  
 acc. sing.; နဲည့် voc. sing.; မနမည့် (Y. 46, 12) loc. plu.

ညမည့် mas. (the navel, an offspring, kith)—နမည့်  
 acc. sing.; နမည့် abl. sing.; နဲည့် gen. sing.

မည့် မှ mas. (a metric foot)—မည့်, မည့် instr.  
 plu.; မနမည့် abl. plu.

မည့် neut. (covering, matting)—မည့်, မနမည့်  
 acc. sing.; မည့် instr. sing.

မည့် mas. (Afrāsyaḥ)—မည့် nom. sing.; မည့်  
 မည့် acc. sing. [instr. plu.]

မည့် adj. (great)—မည့် dat. sing.; မည့် acc. plu.; မည့်  
 မည့် mas. and fem. (a word)—မည့် nom. sing.; မည့်,  
 မည့် acc. sing.; မည့် instr. sing.; မည့် (Y. 8, 1) gen.  
 sing.; မည့် nom. plu.; မည့်, မည့်, မည့် acc. plu.;  
 မည့် abl. dual; မည့်, မည့်, မည့် - မည့်  
 မည့် abl. plu.; မည့်, မည့် gen. plu.

မည့် neut. (a weapon)—မည့်, မနမည့် nom.  
 sing.; မည့် acc. sing.; မည့်, မည့် instr.

\* Similarly, မည့် Geld. Y. 62, 5 (fr. မည့်—)

sing.; **အညောင်တံတေ** Wester., **အညောင်တံတေ** Gold. (Y. 57, 29) instr. dual; **အညောင်တံတေ** gen. plu.

**အညောင်** neut. (bedding)—**အညောင်** nom. and acc. sing.

**အညောင်** mas. (watching, guarding)—**အညောင်** nom. sing.; **အညောင်** acc. sing.; **အညောင်** nom. plu.

**အညောင်** neut. (a seat, a place)—**အညောင်** acc. sing.; **အညောင်** (also, **အညောင်**) gen. sing.

**အညောင်** mas. (seeing, watching)—**အညောင်** nom. sing.

**အညောင်** neut. (the sun)—**အညောင်**, **အညောင်** nom. sing.; **အညောင်**, **အညောင်** gen. sing.

**အညောင်** mas. (good in deed)—**အညောင်** nom. sing.

### 173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant **အ** is subjoined at the end. *E. g.*, **အညောင်**, **အညောင်** (a man, a male.); **အညောင်**, **အညောင်** (time); **အညောင်**, **အညောင်**, **အညောင်** (a warrior); **အညောင်**, **အညောင်**, **အညောင်** (a priest); **အညောင်**, **အညောင်** (invoking); **အညောင်**, **အညောင်** (a dog); **အညောင်**, **အညောင်** (a ruler, a tyrant); **အညောင်**, **အညောင်** (a male); **အညောင်**, **အညောင်** (land); **အညောင်**, **အညောင်** (winter); **အညောင်**, **အညောင်** (the sea); **အညောင်**, **အညောင်** (a word); **အညောင်**, **အညောင်** (possessing a wounding spear); **အညောင်**, **အညောင်** (the moon); **အညောင်**, **အညောင်**, **အညောင်** (a bone).

the body); **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်** (a bow); **မၢ်မၢ်မၢ်**,  
**မၢ်မၢ်မၢ်** (a maid); **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်** (orig., **မၢ်မၢ်မၢ်**)  
(a friend); **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်**, **မၢ်မၢ်မၢ်** (the tongue).

### 174. Nouns used in more than one gender.

There are some substantives, which, in the same sense, are used in different genders, in their inflected forms. *E. g.*

**မၢ်မၢ်မၢ်** (abundance, prosperity)—**မၢ်မၢ်မၢ်** neut. dat. sing.;  
**မၢ်မၢ်မၢ်** fem. gen. sing.

**မၢ်မၢ်မၢ်** (a region)—**မၢ်မၢ်မၢ်** neut. acc. sing.;  
**မၢ်မၢ်မၢ်** fem. loc. plu.

**မၢ်မၢ်မၢ်** (ဂိတု a mountain)—**မၢ်မၢ်မၢ်** mas. acc. sing.;  
**မၢ်မၢ်မၢ်** fem. acc. plu.

**မၢ်မၢ်မၢ်** (စော an offering, an oblation)—**မၢ်မၢ်မၢ်** neut. loc. sing.;  
**မၢ်မၢ်မၢ်** fem. abl. sing.

**မၢ်မၢ်မၢ်** (ဓာတု creation)—**မၢ်မၢ်မၢ်** neut. nom. sing.;  
**မၢ်မၢ်မၢ်** fem. acc. plu.

**မၢ်မၢ်မၢ်** (the eye)—**မၢ်မၢ်မၢ်** neut. nom. sing.; **မၢ်မၢ်မၢ်**  
**မၢ်မၢ်မၢ်** fem. dat. plu.

**မၢ်မၢ်မၢ်** (dead matter)—**မၢ်မၢ်မၢ်**.....**မၢ်မၢ်မၢ်** mas. nom.  
sing.; **မၢ်မၢ်မၢ်** fem. nom. sing.

**မၢ်မၢ်မၢ်** (a house)—**မၢ်မၢ်မၢ်** (Yt. 5, 63) mas. acc. sing.; **မၢ်မၢ်မၢ်**  
(Vend. 3, 2) neut. acc. sing.; **မၢ်မၢ်မၢ်** fem. loc. plu. [acc. plu.

**မၢ်မၢ်မၢ်** (a feather)—**မၢ်မၢ်မၢ်** mas. nom. sing.; **မၢ်မၢ်မၢ်** fem.  
**မၢ်မၢ်မၢ်** (an arm)—**မၢ်မၢ်မၢ်** mas. gen. sing.; **မၢ်မၢ်မၢ်**  
**မၢ်မၢ်မၢ်** fem. acc. plu.



177. Comparative bases in ལྟམ་པ་ form their feminine by the addition of the feminine suffix ར, before which the penultimate མ is dropped and ལ changed to ལྟ; e. g., ལྟམ་པ་ལྟམ་ (mas.) larger, greater; fem. ལྟམ་ལྟམ་ལྟམ་; ལྟམ་པ་ལྟམ་ (mas.) more powerful; fem. ལྟམ་ལྟམ་ལྟམ་; but ལྟམ་པ་ལྟམ་ (better) drops པ in the fem.; e. g., ལྟམ་ལྟམ་ལྟམ་. Comp. Sans. गरीयस् heavier; fem. गरीयसी; पापीयस् wicked; fem. पापीयसी.

Note.—ལྟམ་ (ལྟ a man) forms its feminine base ལྟམ་ལྟམ་ ལྟམ་.

178. The feminine base of adjectives ending in ལ, and of substantives in ལ which admit of a feminine, is for the most part formed by the addition of the feminine suffix ར to the masculine; in other words, by lengthening the final vowel. E. g., ལྟམ་ལྟམ་ (mas.) strong; fem. ལྟམ་ལྟམ་ལྟམ་; ལྟམ་ལྟམ་ (mas.) beautiful; fem. ལྟམ་ལྟམ་ལྟམ་; ལྟམ་ལྟམ་ (mas.) a grandfather; fem. ལྟམ་ལྟམ་ལྟམ་; ལྟམ་ལྟམ་ (mas.) an uncle; fem. ལྟམ་ལྟམ་ལྟམ་, &c. But, in several instances, the feminine base is formed by substituting the feminine suffix ར for the final ལ; e. g., ལྟམ་ལྟམ་ལྟམ་ ལྟམ་ (mas.) a Dev; fem. ལྟམ་ལྟམ་ལྟམ་ ལྟམ་; ལྟམ་ལྟམ་ལྟམ་ ལྟམ་ (mas.) a ram; fem. ལྟམ་ལྟམ་ལྟམ་ ལྟམ་ an ewe; ལྟམ་ལྟམ་ལྟམ་ (mas.) golden; fem. ལྟམ་ལྟམ་ལྟམ་ལྟམ་; ལྟམ་ལྟམ་ (Sans. पति a master) forms its feminine by subjoining the word ལྟམ་ལྟམ་, or changing it to ལྟམ་ལྟམ་ (Sans. पत्नी, पत्नि); e. g., ལྟམ་ལྟམ་ལྟམ་ལྟམ་ལྟམ་ལྟམ་ acc. sing. Vend. 7, 42; ལྟམ་ལྟམ་ལྟམ་ལྟམ་ nom. sing. Vend. 12, 7 (the mistress of the house).

Note.—Sans. पत्नी is from पातन् (the original form of पति). ལྟམ་ལྟམ་ is, though rarely, also used for ལྟམ་ལྟམ་; e. g., ལྟམ་ལྟམ་ dat. sing. (see Yt. 17, 58).

179. The feminine base of adjectives ending in ് is generally formed by the addition of the feminine suffix ് to the masculine base ; e. g., ് (mas.) broad ; fem. ് ; ് (mas.) youthful ; fem. ് (Geld. ് Gâth. Yaç. 53, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by subjoining \* ് (male) and † ് (female) respectively to the word denoting the whole class ; as, ് (a horse) ; ് or ്, Sans. अश्वा (a mare) ; ് (a he-camel), ് (a she-camel) ; ് or † ് (an ox) ; ് (a cow) ; ് (a she-ass).

## Chapter V. Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, viz.—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives ; as, ്, ്, ്.

Compare Persian تیز, بد, دراز, خوب, کم, کوتاه, &c.

(2) Derivative adjectives are those that are derived from substantive nouns ; as, ് (from ്), ് (fr. ്), ് (fr. ്), &c.

Compare Persian امیدوار, نامور, خطرناک, بنرمند, دولتمند, &c.

(3) Compound adjectives are those that are formed by using the

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\* Compare Sans. वर्णि, वृषण, वृषन् (rt. वृष् to engender).

† Compare Sans. धेनु (rt. धे to suck).

‡ Compare Sans. वक्षन् Sax. Oxa., Eng. Ox.





\* **အိမ္မာ** Sans. तम (mas. and neut. base ; **အိမ္မာ** Sans. तमा fem. base); *e. g.*, pos. **အိမ္မာ** sweet-scented ; compara. **အိမ္မာ** **အိမ္မာ** ; super. **အိမ္မာ**.

Exception:— **အိမ္မာ** (orig., **အိမ္မာ**).

Compare Sans. शुचि pure, गुरु heavy ; compara. शुचितर, गुरुतर ; super. शुचितम, गुरुतम.

Bases of adjectives ending in **အိမ္မာ** mostly substitute **အိမ္မာ** for **အိမ္မာ** before **အိမ္မာ** and **အိမ္မာ**; *e. g.*, pos. **အိမ္မာ**, compara. **အိမ္မာ**, super. **အိမ္မာ**.

185. Adjectives, which in their declension show two bases, assume before **အိမ္မာ** and **အိမ္မာ** their weak base; those with three bases assume before **အိမ္မာ** and **အိမ္မာ** their weakest base; *e. g.*, **အိမ္မာ** (orig., **အိမ္မာ**), weak base **အိမ္မာ**; **အိမ္မာ** (orig., **အိမ္မာ**), weak base **အိမ္မာ**; **အိမ္မာ** (from **အိမ္မာ** + **အိမ္မာ**), partic. reduplic. perf.; rt. **အိမ္မာ**), weakest base **အိမ္မာ**; **အိမ္မာ** (from **အိမ္မာ** + **အိမ္မာ**, rt. **အိမ္မာ**); weakest base **အိမ္မာ**; similarly, **အိမ္မာ** (from **အိမ္မာ**; rt. **အိမ္မာ**); weakest base **အိမ္မာ** or **အိမ္မာ**.

186. Final **အိမ္မာ** and **အိမ္မာ** are changed before **အိမ္မာ** and **အိမ္မာ** to **အိမ္မာ** and **အိမ္မာ**, respectively; *e. g.*, **အိမ္မာ** (from **အိမ္မာ**); **အိမ္မာ** (fr. **အိမ္မာ**); **အိမ္မာ** (from **အိမ္မာ**);

\* Sometimes, in the Gāthā dialect, **အိမ္မာ** is used; *e. g.*, **အိမ္မာ** Yaç. 37, 3.

**𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩** (fr. **𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩**); **𐭠𐭥𐭩𐭠𐭣𐭩𐭠𐭣𐭩** (fr. **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**). **𐭠𐭣𐭩** and **𐭠𐭥𐭩** are frequently subjoined as *primary suffixes* to compound adjectives, the last member of which is a *root*; e. g., **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩𐭠𐭣𐭩** (rt. **𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩𐭠𐭣𐭩** (rt. **𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩𐭠𐭣𐭩** (rt. **𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩𐭠𐭣𐭩** (orig., **𐭠𐭣𐭩** + **𐭠𐭣𐭩** + **𐭠𐭣𐭩𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩𐭠𐭣𐭩** (rt. **𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**-**𐭠𐭣𐭩𐭠𐭣𐭩** (orig., **𐭠𐭣𐭩** + **𐭠𐭣𐭩𐭠𐭣𐭩** + **𐭠𐭣𐭩** + **𐭠𐭣𐭩**; rt. **𐭠𐭣𐭩**)

187. Occasionally, **𐭠𐭣𐭩** and **𐭠𐭥𐭩** are subjoined to substantives; **𐭠𐭣𐭩** meaning 'more inclined to, more in the direction of'; **𐭠𐭥𐭩**, 'most resembling'; e. g., **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** easterly; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** westerly; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** southerly; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** northerly; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** the most Dev-like, i.e., the most fiendish; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** the most Zarathushtra-like, i.e., Dustoorân Dustoor; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** the most Âthravan-like; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** finest-coloured.

188. The same terminations (*viz.*, **𐭠𐭣𐭩** and **𐭠𐭥𐭩**) are also suffixed to particles; e. g., **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** (also **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** (also **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**); **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**, **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**, **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**, **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩**.

189. Sometimes, **𐭠𐭥𐭩** is subjoined to cardinal numerals; e. g., **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** (Sans. **विंशतितम**) twentieth; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** a hundred times; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** (comp. Sans. **सहस्रतय**) a thousand times; **𐭠𐭣𐭩𐭠𐭣𐭩𐭠𐭣𐭩** ten thousand times.

190. (b).—By means of the *primary suffixes* **𐭠𐭣𐭩** and **𐭠𐭥𐭩**.

Many adjectives may optionally form their comparative degree by the addition of the suffix **उत्तम** Sans. **इयस्\*** (mas. and neut. base; **अल्प** Sans. **इयसी** fem. base), and their superlative degree by the addition of the suffix **अल्प** Sans. **इष्ट** (mas. and neut. base; **अल्प** Sans. **इष्टा** fem. base); e. g., compara. **उत्तम**, **उत्तम**, **उत्तम**; super. **अल्प**, **अल्प**, **अल्प**, &c. The difference between **अल्प**, **अल्प** and **उत्तम**, **अल्प** is this, that whereas **अल्प** and **अल्प** are added to the masculine base of the adjective, **उत्तम** and **अल्प** are subjoined to the root, from which the adjective has been derived, the vowel of the root being generally gunated, sometimes lengthened; e. g., **उत्तम** (rt. **उत्त**); **अल्प** (rt. **अल्प**); **अल्प** (rt. **अल्प**); **अल्प** (rt. **अल्प**); **अल्प** (rt. **अल्प**). Compare Sans. **क्षिप्र** quick; compara. **क्षिप्र**; superl. **क्षिप्र** (rt. **क्षिप्** to move quickly).

191. The following are some special rules for the addition of **उत्तम** and **अल्प** :—

(a) “The final vowel of a masculine base, which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped, the final consonant resuming its original form; e. g., **अल्प**, super. **अल्प**, **अल्प**, **उत्तम**, **अल्प**, **उत्तम**, **अल्प**. Comp. Sans. **पाप** wicked; **पाप**, **पाप**; **महत्** great; **महीयत्**, **महिष्ट**.

(b) The suffixes **अल्प**, **अल्प**, **अल्प**, **उत्तम**, &c., are dropped, when the remainder of the base thereupon consists of only one syllable; it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more

\* Ved. **यस्**; e. g., **वस्यस्** **उत्तम**, fr. **वसु** **उत्तम** good



# 194. List of some notable comparatives and superlatives.

Positive.	Comparative.	Superlative.
<p> <b>ḡâth.</b>  <b>powerful</b>  <b>bad</b>  <b>strong</b>  <b>of mighty strength</b>  <b>holy</b>  <b>swift</b>  <b>strong</b>  <b>friendly</b>  <b>righteous</b>  <b>little</b>  <b>small</b>  <b>wise</b>  <b>one who smites</b>  <b>powerful</b>  <b>active</b> </p>	<p> <b>Y. 59, 31.</b>  <b>strong</b>  <b>mighty</b>  <b>holy</b>  <b>swift</b>  <b>strong</b>  <b>friendly</b>  <b>righteous</b>  <b>little</b>  <b>small</b>  <b>wise</b>  <b>one who smites</b>  <b>powerful</b>  <b>active</b> </p>	<p> <b>strong</b>  <b>mighty</b>  <b>holy</b>  <b>swift</b>  <b>strong</b>  <b>friendly</b>  <b>righteous</b>  <b>little</b>  <b>small</b>  <b>wise</b>  <b>one who smites</b>  <b>powerful</b>  <b>active</b> </p>

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
ḥayyā' <i>frightful</i>		ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>long</i>		ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>firm</i>		{ ḥayyā' <i>ḥayyā'</i> ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>wise</i>		{ ḥayyā' <i>ḥayyā'</i> ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>untrue</i>		ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>near</i>	ḥayyā' <i>ḥayyā'</i>	ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>lovely</i>	ḥayyā' <i>ḥayyā'</i>	
ḥayyā' <i>healing</i>	ḥayyā' <i>ḥayyā'</i>	ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>great</i>	ḥayyā' <i>ḥayyā'</i>	ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>addicted to the Yātu</i>		ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>radiant</i>		ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>light</i>		ḥayyā' <i>ḥayyā'</i>
{ ḥayyā' <i>good</i> ḥayyā' <i>good</i>	{ ḥayyā' <i>ḥayyā'</i> ḥayyā' <i>ḥayyā'</i>	{ ḥayyā' <i>ḥayyā'</i> ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>swift</i>	ḥayyā' <i>ḥayyā'</i>	ḥayyā' <i>ḥayyā'</i>
ḥayyā' <i>adorable</i>		ḥayyā' <i>ḥayyā'</i>
{ ḥayyā' <i>one who knows</i> ḥayyā' <i>one who knows</i>		{ ḥayyā' <i>ḥayyā'</i> ḥayyā' <i>ḥayyā'</i>

<sup>1</sup> ḥayyā' mas. nom. (see Y. 31, 2).



196. Sometimes, especially in particles, **𑀓** and **𑀔** are substituted for **𑀓𑀕𑀲** and **𑀓𑀕𑀲𑀓** for the comparative and the superlative, respectively; as, **𑀓𑀕𑀲** (orig., **𑀓𑀕𑀲𑀓**, from **𑀓𑀕𑀲𑀓**); **𑀓𑀕𑀲𑀓** (fr. **𑀓𑀕𑀲**); **𑀓𑀕𑀲𑀓𑀕𑀲**, **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** (fr. **𑀓𑀕𑀲**); **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** (fr. **𑀓𑀕𑀲𑀓𑀕𑀲𑀓**).

197. **𑀓𑀕𑀲𑀓** (the lengthened form of **𑀓𑀕𑀲**) is also added to pronominal bases; as, **𑀓𑀕𑀲𑀓𑀕𑀲** (this of the two) (from **𑀓**, **𑀓𑀕𑀲** this); **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** (whoever of the two) (fr. **𑀓𑀕𑀲** who); **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** (which of the two? fr. **𑀓𑀕𑀲** who? which?) Comp. Sans. **यतर**, **यतम** (who or which of many); **कतर**, **कतम** (which of many?); **इतर** (other); **अन्यतर** (one of the two); **एकतर** (one of the two); **एकतम** (one of many); **ततर**, **ततम** (that one of many).

The feminine bases of **𑀓𑀕𑀲**, **𑀓𑀕𑀲𑀓**, **𑀓𑀕𑀲𑀓𑀕𑀲** and **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** are, as aforesaid, **𑀓𑀕𑀲𑀓**, **𑀓𑀕𑀲𑀓𑀕𑀲**, **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** and **𑀓𑀕𑀲𑀓𑀕𑀲𑀓𑀕𑀲**, respectively.

## Chapter VI.—Numerals.

### Cardinals.

198. The crude forms of the simple cardinals are :—

1 **𑀓𑀕𑀲𑀓** एक

2 **𑀓𑀕𑀲𑀓** द्वि

3 **𑀓𑀕𑀲𑀓** त्रि

4 { **𑀓𑀕𑀲𑀓𑀕𑀲**, **𑀓𑀕𑀲𑀓**  
**𑀓𑀕𑀲𑀓𑀕𑀲𑀓** चतुर्.

5 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** पञ्च

6 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓𑀕𑀲** षष्

7 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** सप्त

8 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** अष्ट

9 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** नव

10 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓** दश

11 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓𑀕𑀲𑀓** एकादश

12 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓𑀕𑀲𑀓** द्वादश

13 **𑀓𑀕𑀲𑀓𑀕𑀲𑀓𑀕𑀲𑀓** त्रयोदश









## Ordinals.

206. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list:—

1 {	అదేనాటి, అదేనాటి	11	అదేనాటి అకాదశ.
(fem. అదేనాటి, అదేనాటి)		12	అదేనాటి ద్వాదశ.
ప్రథమ <sup>1</sup> .		13	అదేనాటి త్రయోదశ.
2 <sup>2</sup> అదేనాటి (fem. అదేనాటి)	ద్వితీయ.	14	అదేనాటి చతుర్దశ.
3 అదేనాటి (fem. అదేనాటి)	తృతీయ.	15 <sup>4</sup> {	అదేనాటి పంచదశ.
4 అదేనాటి, అదేనాటి		అదేనాటి	
(fem. అదేనాటి)	చతుర్థ, తృతీయ, తుర్థ.	16	అదేనాటి షోడశ.
5 అదేనాటి	పంచమ.	17	అదేనాటి సప్తదశ.
6 అదేనాటి (fem. అదేనాటి)		18	అదేనాటి అష్టదశ.
Wester. Vend. 14, 10) షష్ఠ.		19	అదేనాటి నవదశ.
7 <sup>5</sup> అదేనాటి	సప్తమ.	20	అదేనాటి వింశ or వింశతీతమ.
8 అదేనాటి	అష్టమ.	30	అదేనాటి త్రింశ or త్రింశతీతమ.
9 అదేనాటి, అదేనాటి	నవమ.		
10 అదేనాటి	దశమ.		

<sup>1</sup> Besides ప్రథమ, అధిమ and అగ్నిమ are also used in Sanskrit.

<sup>2</sup> Also, అదేనాటి (=ఆ + ద్వితీయ) see Wester. Vend. 10, 3, note, in the Gāthās, అదేనాటి (Y. 45, 1).

<sup>3</sup> Mark అదేనాటి (having seven divisions); e. g., అదేనాటి అదేనాటి అదేనాటి (Yt. 19, 26).

<sup>4</sup> E. g., అదేనాటి అదేనాటి అదేనాటి అదేనాటి after her fifteenth year (Vend. 14, 15).

## 207. Multiplicatives.

एकवारं सकृन् once.

द्वय, द्वयम्, द्वयम्, द्विः  
twice, twofold.

तृय, तृयम्, तृयम्, त्रिः  
त्रय, त्रयम्, त्रयम्, त्रिः  
thrice, threefold.

चतुर्वारं, चतुर्वारम्, चतुर्वारम्, चतुर्विः  
four times.

षड्वारं, षड्वारम्, षड्वारम्, षड्विः  
six times. Comp. Sans. षोढा  
or षड्विधा (in six ways).

नववारं, नववारम्, नववारम्, नवविः  
nine times (Vend. 8, 16).

द्विंशवारं, द्विंशवारम्, द्विंशवारम्, द्विंशविः  
twentyfold.

त्रिंशवारं, त्रिंशवारम्, त्रिंशवारम्, त्रिंशविः  
thirtyfold.

चत्वारिंशवारं, चत्वारिंशवारम्, चत्वारिंशवारम्, चत्वारिंशविः  
fortyfold.

पञ्चविंशवारं, पञ्चविंशवारम्, पञ्चविंशवारम्, पञ्चविंशविः  
fiftyfold.

षष्टिवारं, षष्टिवारम्, षष्टिवारम्, षष्टिविः  
sixtyfold.

सप्तविंशवारं, सप्तविंशवारम्, सप्तविंशवारम्, सप्तविंशविः  
seventyfold.

अष्टविंशवारं, अष्टविंशवारम्, अष्टविंशवारम्, अष्टविंशविः  
eightyfold.

नवविंशवारं, नवविंशवारम्, नवविंशवारम्, नवविंशविः  
ninetyfold.

शतवारं, शतवारम्, शतवारम्, शतविः  
a hundredfold.

अश्विंशवारं, अश्विंशवारम्, अश्विंशवारम्, अश्विंशविः  
(for -अश्विंशवारम्) a thousandfold.

अश्विंशवारं, अश्विंशवारम्, अश्विंशवारम्, अश्विंशविः  
(for -अश्विंशवारम्) ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing **अनेक** (the sign of the superlative) to, or putting the particle **द्वय** or **तृय** after, the cardinals; e. g., **अनेक-द्वयवारं** a hundred times a hundred: **अश्विंशवारं-अनेकवारं** or **अश्विंशवारं** **द्वयवारं** a thousand times a thousand; **अश्विंशवारं** **अनेकवारं** or **अश्विंशवारं** **द्वयवारं** ten thousand times ten thousand.\*

## 209. Fractionals.

अर्धवारं one-half,  $\frac{1}{2}$

तृतीयांशवारं one-third,  $\frac{1}{3}$

द्वितीयांशवारं two-thirds,  $\frac{2}{3}$

तृतीयांशवारं three-thirds,  $\frac{3}{3}$

चतुर्थांशवारं one-fourth,  $\frac{1}{4}$

पञ्चमांशवारं one-fifth,  $\frac{1}{5}$

\* Mark **अश्विंशवारं-अश्विंशवारं** Wester. (Vend. 5, 19).

## Chapter VII.

### Pronouns, Pronominal Adjectives, and their Declension.

#### 210. PERSONAL PRONOUNS—FIRST PERSON.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ᳵ᳚᳚, ᳵ᳚᳚ ᳵ᳚᳚	᳚᳚᳚ ᳚᳚᳚᳚
Acc.	{ ᳚᳚᳚, ᳚᳚ ᳚᳚᳚, ᳚᳚ ᳚᳚᳚ (Y. 53, 4).	{ ᳚᳚᳚, ᳚᳚, ᳚᳚, ᳚᳚᳚᳚ ᳚᳚ ᳚᳚᳚᳚, ᳚᳚:
Dat.	᳚᳚᳚, ᳚᳚᳚ ᳚᳚, ᳚᳚᳚᳚᳚᳚ Y. 28, 3	{ ᳚᳚᳚᳚᳚᳚᳚᳚ ᳚᳚᳚᳚᳚᳚ ᳚᳚᳚, ᳚᳚᳚, ᳚᳚, ᳚᳚ ᳚᳚᳚᳚᳚᳚ ᳚᳚᳚᳚᳚᳚᳚, ᳚᳚᳚᳚᳚᳚᳚
Abl.	᳚᳚᳚, ᳚᳚᳚ ᳚᳚᳚	᳚᳚᳚᳚ ᳚᳚᳚᳚᳚, ᳚᳚᳚
Gen.	{ ᳚᳚᳚, ᳚᳚᳚, ᳚᳚᳚᳚᳚᳚ ᳚᳚᳚᳚, ᳚᳚᳚ ᳚᳚᳚, ᳚᳚ ᳚᳚᳚᳚᳚᳚	{ ᳚᳚᳚᳚᳚᳚᳚ ᳚᳚᳚᳚᳚᳚, ᳚᳚᳚᳚᳚᳚᳚ ᳚᳚, ᳚᳚᳚; ᳚᳚ (Y. 45, 2)

*Note.*—The declension of this pronoun is the same in all the three genders.

<sup>1</sup> In the Gāthā dialect.

<sup>2</sup> ᳚᳚᳚ Wester., ᳚᳚ Geld. Yt. 15, 32.

<sup>3</sup> Rarely; e. g., ᳚᳚᳚᳚᳚᳚᳚ ᳚᳚᳚ ᳚᳚᳚᳚᳚᳚᳚᳚ grant us that boon, Yt. 10, 33. Mark ᳚᳚᳚᳚᳚᳚ Y. 47, 1. 3.

<sup>4</sup> Geldner, Roth and Bartholomae, Yaç. 44, 15.

<sup>5</sup> Very seldom; e. g., ᳚᳚᳚᳚ ᳚᳚᳚᳚᳚᳚ (Vend. 2, 1) other than me, except me. Comp. ᳚᳚᳚᳚᳚ ᳚᳚᳚᳚᳚ Wester. (Vend. 2, 2).

<sup>6</sup> ᳚᳚᳚ Prof. Justi (Vend. 13, 8). ᳚᳚᳚᳚᳚ Y. 44, 13. [Ikte, p. 109.

<sup>7</sup> Vide Chr. Bartholomae's Handbuch der Altiranischen Dia-

## 211. Personal Pronouns—Second Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> $\text{դո}, \text{դ}, \text{ո}, \text{դոն}$ $\text{त्वम्}$	<sup>2</sup> $\text{դեմքս}$ $\text{युष्मद्}$ , $\text{դեմքս}$ $\text{դքս}$ , $\text{սաքս}$ Y. 50, 5.
Acc.	<sup>1</sup> $\text{ճեւծ}, \text{ճսւծ}$ $\text{त्वाम्, त्वा}$	<sup>2</sup> $\text{ճս}, \text{ճ}, \text{ճ}$ $\text{युष्मान्, वः}$
Dat.	<sup>5</sup> $\text{ոն}, \text{ճն}, \text{ճնոն}$ $\text{तुभ्यम्, ते}$	<sup>2</sup> $\text{սաքսաքս}, \text{սաքս}$ $\text{ճսաքս}, \text{ճ}, \text{ճ}, \text{ճ}$ Ե: $\text{ճնաքս}, \text{ճս}$
Abl.	$\text{քսւծ}, \text{քսսւծ}$ $\text{त्वन्}$	$\text{քս}, \text{քսաքս}$ $\text{ճն} \text{युष्मत्.}$
Gen.	<sup>7</sup> $\text{ոն}, \text{ճն}, \text{ճնոն},$ $\text{ճնոն տե}$ $\text{ճնւծ}, \text{ճսւծ}$	$\text{ճ}, \text{ճ}, \text{ճ}$ $\text{ճսաքս}, \text{ճսաքս}$ $\text{युष्माकम्, वः}$
Voc.	$\text{դ}, \text{ճն}$	

*Note.*—The declension of this pronoun is the same in all the three genders.

<sup>1</sup> Also used as the last member of a compound; e. g.,  $\text{քն ճնաքսաքսաքս}$  a good king (bc) Thou over us (see Yaç. 41, 2);  $\text{ճն-ճսքս}$  (Wester.),  $\text{ճն-ճսքս}$  (Geld.) whom Thou (Y. 46, 14);  $\text{ճսւծ-ճս}$  who to thee (Y. 9, 3. 6. 9. 12).

<sup>2</sup> In the Gâthâ dialect.

<sup>3</sup> Sometimes repeated to express emphasis; e. g.,  $\text{սսւծ սսւծ}$  to Thee, to Thee (see Y. 36, 1).

<sup>4</sup> Chiefly used in the Gâthâ dialect.

<sup>5</sup> Mark  $\text{ն}$  in  $\text{ն-ճնաքս}$  Wester. (see Nirang-Atash, 1).

<sup>6</sup> Prof. Justi: (see Afrin Paighambar Zartusht, para. 5).

<sup>7</sup> Mark  $\text{ճսաքս}$  (of you two) gen. dual (Fragment 6, 1).





*Note.*—Mark **နာ** (Yt. 8, 22; Yt. 13, 78) nom. du.; **အာ** (Y. 51, 2) acc. du.

### 213. Third Person—Neuter **ဗာ** တ.

*Singular.*

*Plural.*

Nom.

**ဗာ** တ

<sup>1</sup>**အာ** တာ

Acc.

**ဗာ** တ, **ဗာ**, <sup>2</sup>**ဗာ**

<sup>3</sup>**အာ**, <sup>1</sup>**အာ** တာ

☞ The remaining cases are like the masculine (**အာ**)

### 214. Third Person—Feminine **မာ** တာ.

*Singular.*

*Plural.*

Nom.

<sup>4</sup>**မာ**, <sup>5</sup>**မာ** တာ, <sup>6</sup>**မာ**

**အာ**, **မာ** တာ

Acc.

**မာ**, **မာ** }  
တာ

**မာ**, **မာ** }  
<sup>7</sup>**အာ**, **မာ**

Dat.

**မာ**, **မာ** Gâth.

Gen.

**မာ** (Yt. 17, 21).

<sup>1</sup> In several instances, **အာ** is used in the three genders; *e. g.*, **အာ**, **အာ**, **အာ** mas.; **အာ** (Vend. 7, 76) fem.; **အာ**, **အာ** (neut.).

<sup>2</sup> Rarely; *e. g.*, **အာ** (Yt. 6, 6).

<sup>3</sup> In some rare instances; see Yaç. 55, 4.

<sup>4</sup> Very rarely; *e. g.*, **အာ** *i. e.*, that Druj Naçus fades away (see Vend. 9, 46).

<sup>5</sup> Also used in compound forms; *e. g.*, **အာ** Geld. Yaç. 32, 2; **အာ** Geld. Yaç. 48, 6.

<sup>6</sup> In the Gâthâ dialect (see Yaç. 31, 10); **မာ** is also used in the sense of acc. du. (see Yaç. 30, 3; Yaç. 44, 18).

<sup>7</sup> Sometimes in the common gender (see Vend. 19, 12).



## Demonstrative Pronouns.

### 217. CRUED FORM $\text{एता}$ —FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\text{एता}$ } $\text{एता एषा}$ }	$\text{एताः}$ } $\text{एताः}$ }
Acc.	$\text{एताम्}$	$\text{एताः}$
Instr.	$\text{एता}$	
Gen.	$\text{एतस्याः}$ } $\text{एतस्याः}$ }	$\text{एतासाम्}$ }

## Demonstrative Pronouns.

### 218. CRUDE FORMS $\text{ए}$ , $\text{एत}$ —MASCULINE.

It should be noted that some of the inflected forms of these pronouns are derived from  $\text{एत}$ , while others, from  $\text{ए}$ .

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\text{ए}$ , $\text{एत}$ अयम्	$\text{एते}$ इम
Acc.	$\text{एतम्}$ इमम्	$\text{एते}$ , $\text{एत}$ इमान्
Instr.	$\text{एत}$ , $\text{एत}$ अनेन	$\text{एतेभिः}$ , $\text{एतभिः}$ एभिः
Dat.	$\text{एतस्मै}$	$\text{एतेभ्यः}$ , $\text{एतभ्यः}$ एभ्यः
Abl.	$\text{एतस्मिन्}$ } $\text{एतस्मिन्}$ अस्मिन्	$\text{एतेभ्यः}$ एभ्यः
Gen.	$\text{एतस्य}$ , $\text{एतस्य}$ अस्य } $\text{एतस्य}$ , $\text{एतस्य}$ अस्य }	$\text{एतेषाम्}$ एषाम्

<sup>1</sup> Mark  $\text{एतस्मिन्}$   $\text{एतस्मिन्}$  (Vend. 5, 13. 14).

<sup>2</sup> In the Gāthā dialect. . . <sup>3</sup> See Yag. 57, 3; Yt. 11, 8.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{હાલે} \\ \text{હાલે} \text{ અસ્મિન્} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ત્યાં} \\ \text{ત્યાં} \text{ ત્વં} \end{array} \right.$

*Note.*—**હાલે** acc. du. (Prof. Justi, Visp. 11, 2); **હાલે** gen. du. (Vend. 4, 48; Vend. 13, 41).

## Demonstrative Pronouns.

### 219. CRUDE FORMS **હા, હાલે**—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> હા, <sup>2</sup> હાલે, હાલે, હા	<sup>3</sup> તે, હાલે, હાલે
Acc.	હા, હાલે, હાલે, હા	હાલે, હાલે

☞ The rest of the cases are like the masculine (હા, હાલે).

## Demonstrative Pronouns.

### 220. CRUDE FORMS **હા, હાલે**—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	હાલે હાલે	હાલે, હાલે હાલે
Acc.	હાલે હાલે	હાલે હાલે
Instr.	હાલે, હાલે અનયા	હાલે આનિ.
Dat.	$\left. \begin{array}{l} \text{હાલે, હાલે} \\ \text{હાલે અસ્તે} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{હાલે, હાલે} \\ \text{હાલે આનિ} \end{array} \right.$

<sup>1</sup> **હા** is also used as an enclitic at the end of certain particles, in order to give them an emphatic meaning; as, **હાલે** (હા + હાલે); similarly, **હાલે, હાલે, હાલે, &c.**

Compare **હા** with the English neut. pronoun It, Lat. Id.

<sup>2</sup> Especially in the Gâthâ dialect.

<sup>3</sup> See Yag. 31, 22; **હાલે**—**તે** (Geld.) These to Thee (Yag. 34, 2).

<sup>4</sup> Mark **હાલે**; c. g., **હાલે** **હાલે** for this family (Y. 66, 14).

	<i>Singular.</i>	<i>Plural.</i>
Abl.	$\left. \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right. \text{ Yt. 10, 82; } \text{מִדָּכִי}$
Gen.	$\left\{ \begin{array}{l} \text{מִדָּכִי}, \text{ מִדָּכִי} \\ \text{מִדָּכִי} \text{ אֲרָצָה:} \\ \text{מִדָּכִי}, \text{ 'מִדָּכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right.$
Loc.	מִדָּכִי	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי (Gâth.)} \end{array} \right.$

*Note.*—ע (Gâth.) nom. and acc. du. (Prof. Justi); מִדָּכִי instr. du.

### Demonstrative Pronouns.

221. CRUDE FORM מִדָּכִי—MASCULINE. Comp. Per. ו'.

	<i>Singular.</i>	<i>Plural.</i>
Nom.		מִדָּכִי
Acc.	מִדָּכִי	$\left\{ \begin{array}{l} \text{Yt. 4, 1; } \text{מִדָּכִי}, \text{ מִדָּכִי} \\ \text{מִדָּכִי? Vend. 19, 13} \end{array} \right.$
Instr.	מִדָּכִי, מִדָּכִי	מִדָּכִי
Gen.	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right.$	מִדָּכִי

### Demonstrative Pronouns.

222. CRUDE FORMS מִדָּכִי, מִדָּכִי—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	מִדָּכִי, מִדָּכִי	מִדָּכִי

<sup>1</sup> In some rare instances; e. g., מִדָּכִי מִדָּכִי מִדָּכִי Yt. 5, 132; Yt. 16, 19; Yt. 17, 61.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	$\left. \begin{array}{l} \text{מִזֶּה} \\ \text{בְּמִזֶּה} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִזֵּה, מִזֵּה, מִזֵּה} \\ \text{בְּמִזֵּה, בְּמִזֵּה, בְּמִזֵּה} \end{array} \right.$ Yt. 1, 10.

☞ The rest of the cases are like the masculine (מִזֵּה).

## Demonstrative Pronouns.

### 223. CRUDE FORM מִזֵּה—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	מִזֵּה	מִזֵּה, מִזֵּה, מִזֵּה
Dat.	$\left. \begin{array}{l} \text{בְּמִזֵּה, בְּמִזֵּה} \\ \text{בְּמִזֵּה, בְּמִזֵּה} \end{array} \right\}$	בְּמִזֵּה, בְּמִזֵּה
Abl.	מִמִּזֵּה	
Gen.	מִמִּזֵּה	

224. Besides these (*viz.*, מִזֵּה, מִזֵּה, מִזֵּה), there is another demonstrative pronoun, but rarely met with; *viz.*, מִזֵּה (Sans. असौ he, she) nom. mas. and fem.; as, מִזֵּה מִזֵּה (mas. nom. sing.); ... מִזֵּה מִזֵּה (fem. nom. sing.). Mark מִזֵּה Wester. Yt. 8, 54; Yt. 19, 56.

## Relative Pronouns.

### 225. CRUDE FORM מִזֵּה—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\left\{ \begin{array}{l} \text{מִזֵּה, מִזֵּה} \\ \text{מִזֵּה, מִזֵּה} \\ \text{מִזֵּה, מִזֵּה} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִזֵּה, מִזֵּה} \\ \text{מִזֵּה, מִזֵּה} \\ \text{מִזֵּה, מִזֵּה} \end{array} \right\}$

<sup>1</sup> E. g., ... מִזֵּה מִזֵּה Y. 23, 1. [Yt. 17, 58.

<sup>2</sup> מִזֵּה מִזֵּה Yt. 8, 51; מִזֵּה מִזֵּה

<sup>3</sup> Also used in compound forms; e. g., מִזֵּה Geld. Y. 29, 8.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	<sup>6</sup> <b>ငါး</b> , <b>ငါး</b> ယံ	<sup>7</sup> <b>တို့</b> , <b>တို့</b> ယံ <sup>8</sup> <b>သူတို့</b> , <b>သူတို့</b>
Instr.	<b>သူ</b>	<b>သူတို့</b> ယံ
Dat.	<b>သူတို့</b> ယံ	<sup>7</sup> <b>သူတို့</b> ယံ <b>သူတို့</b>
Abl.	<b>သူတို့</b> } <b>သူတို့</b> ယံ	<sup>7</sup> <b>သူတို့</b> ယံ ယံ
Gen.	<sup>9</sup> <b>သူတို့</b> , <b>သူတို့</b> } <b>သူတို့</b> <b>သူတို့</b> ယံ	<b>သူတို့</b> ယံ

**ငါး** Geld. Y. 29, 7; Y. 44, 2; **သူတို့** Geld. Y. 44, 19;  
**သူတို့-သူတို့** Geld. Yt. 13, 18.

<sup>4</sup> As the first member of a compound when followed by **လ** or **တို့**; *e. g.*, **သူတို့-သူတို့**, **သူတို့-သူတို့**, **သူတို့-သူတို့**, **သူတို့-သူတို့**, **သူတို့-သူတို့** (for **သူတို့-သူတို့**), **သူတို့-သူတို့**, (also **သူတို့-သူတို့** Geld. Yt. 4, 1); **ငါး-သူတို့**. Observe that the last four forms are found in the Gâthâ dialect only. Sometimes, though very rarely, **သူတို့** is used separately by itself, (see Yt. 19, 87).

<sup>5</sup> Mark **သူတို့-သူတို့** Geld. ( Yaç., 43, 14), who thy (lit.).

<sup>6</sup> In the Gâthâ dialect.

<sup>7</sup> Also **သူတို့** Geld. whom Thou (see Yaç. 46, 14).

<sup>8</sup> Rarely; *e. g.*, **သူတို့** **သူတို့** **သူတို့** (Yt. 5, 5).

<sup>9</sup> Mark **သူတို့** Yt. 10, 64.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{ਯਸ੍ਮਿਨ੍} \\ \text{ਯਸ੍ਮਿਨ੍} \end{array} \right\}$	$\left. \begin{array}{l} \text{ਯਸ੍ਮਿਨ੍} \\ \text{ਯਸ੍ਮਿਨ੍} \end{array} \right\}$


Note 1.—**ਯਸ੍ਮਿਨ੍** **ਯੈ** nom. du. (Y. 10, 3); **ਯਸ੍ਮਿਨ੍-ਯਸ੍ਮਿਨ੍** Geld. (which are) nom. du. Yt. 13, 12. Mark **ਯਸ੍ਮਿਨ੍** Geld., **ਯਸ੍ਮਿਨ੍** Wester., nom. du. (Yt. 1, 25); **ਯਸ੍ਮਿਨ੍-ਯਸ੍ਮਿਨ੍ ਯੈ** gen. du. Vend. 13, 9.

Note 2.—**ਯਸ੍ਮਿਨ੍** derives **ਯਸ੍ਮਿਨ੍** Sans. **यत्र** whoever of the two.

## Relative Pronouns.

226. CRUDE FORM **ਯਸ੍ਮਿਨ੍** **ਯਤ੍**—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<b>ਯਸ੍ਮਿਨ੍</b> , <b>ਯਸ੍ਮਿਨ੍</b> <b>ਯਤ੍</b>	<b>ਯਸ੍ਮਿਨ੍</b> <b>ਯਾਨਿ</b>
Acc.	$\left. \begin{array}{l} \text{ਯਸ੍ਮਿਨ੍} \\ \text{ਯਸ੍ਮਿਨ੍} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ਯਸ੍ਮਿਨ੍}, \text{ਯਸ੍ਮਿਨ੍} \text{ ਯਾਨਿ} \\ \text{ਯਸ੍ਮਿਨ੍} \end{array} \right.$

 The rest of the cases are like the masculine (**ਯਸ੍ਮਿਨ੍**).

## Relative Pronouns.

227. CRUDE FORM **ਯਸ੍ਮਿਨ੍** **ਯਾ**—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<b>ਯਸ੍ਮਿਨ੍</b> <b>ਯਾ</b>	<b>ਯਸ੍ਮਿਨ੍-ਯਸ੍ਮਿਨ੍</b> , <b>ਯਸ੍ਮਿਨ੍</b> <b>ਯਾ</b> :
Acc.	<b>ਯਸ੍ਮਿਨ੍</b> <b>ਯਾ</b>	<b>ਯਸ੍ਮਿਨ੍-ਯਸ੍ਮਿਨ੍</b> , <b>ਯਸ੍ਮਿਨ੍</b> <b>ਯਾ</b> :
Instr.	<b>ਯਸ੍ਮਿਨ੍</b>	

<sup>1</sup> Only in a few instances; e. g., Vend. 5, 22. 23. 24. 25.

<sup>2</sup> **ਯਸ੍ਮਿਨ੍-ਯਸ੍ਮਿਨ੍** = **ਯਸ੍ਮਿਨ੍** (see Yt. 15, 43).

[33.

<sup>3</sup> Sometimes; see Vend. 4, 45; Yt. 19, 82; Y. 65, 5; Yt. 8,

<sup>4</sup> Mark **ਯਸ੍ਮਿਨ੍** fem. nom. plu. Yt. 5, 34; Yt. 15, 24; **ਯਸ੍ਮਿਨ੍** fem.

acc. plu. Yt. 15, 39.





## Interrogative Pronouns.

229. CRUDE FORMS **झन, झग**—NEUTER.


*Singular.*

*Plural.*

Nom. **झन, झग**

**१३३३३**

Acc. **झन, झग**

 The rest of the cases are like the masculine (**अ, न**).

## Interrogative Pronouns.

230. CRUDE FORM **अ का**—FEMININE.

[Geld.

Nom. Sing.—**अ का**; in compound forms, **अ३न.अ, अ३क३.अ**

Acc. Sing.—**अ३ का**. Mark **अ३** Geld. Y. 46, 1.

Dat. Sing.—**अ३३३३३ का**.

[44, 12.

Abl. Sing.—**अ३३३३३३३** Wester., **अ३३३३३३३** Geld. Y.

## Indefinite Pronouns.

231. In several instances, **अ** and **न** are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.'

*E. g.*, **अ३३३३ का** mas. nom. sing. (Vend. 8, 100); **अ३३३**

mas. nom. sing. (Vend. 3, 14); **अ३३३३** (Y. 9, 28); **अ३३३३३३**,

**अ३३३३३३३** mas. dat. sing.; **अ३३३३३३३३** fem. dat. sing.,

**अ३३३३** mas. gen. sing., **अ३३३३३३**, **अ३३३३३३**, **अ३३३३३३३३३**

gen. sing., **अ३३३३ अ३३३३** (Yt. 11, 5) mas. loc. sing. -**अ३३३**

**अ३३३३३३३३ अ३३३३ अ३३** (Yt. 5, 101) loc. sing. (in each

channel). **अ३३३३३** gen. plu. It is used in the three genders;

*e. g.*, **अ३३३३३३३.....अ३३३३३** mas. Vend. 18, 22); **...अ३३३३३**

**अ३३३३३३३३** neut. (Vend. 9, 13); **अ३३३३३३३३...अ३३३३३** fem.

<sup>1</sup> *E. g.*, **अ३३३३३** ... **अ३३३३३** (Vend. 2, 39), what lights.



*Note.*—**𐎠𐎡𐎢𐎣𐎤𐎥** instr. du. ( Vend. 6, 46).

### Reflexive Pronouns—Neuter.

234. The nom. and acc. neuter forms of these pronouns are not met with. The rest of the cases (from the instr. to the loc.) are like the masculine (**𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**).

### Reflexive Pronouns.

CRUDE FORMS **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥** **𐎠𐎡𐎢𐎣𐎤𐎥**—FEMININE.

Nom. Sing.—**𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**; **𐎠𐎡𐎢𐎣𐎤𐎥** Y. 46, 11.

Nom. Du.—**𐎠𐎡𐎢𐎣𐎤𐎥** (*e. g.*, **𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥** Yt. 10, 113).

Acc. Sing.—**𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**; **𐎠𐎡𐎢𐎣𐎤𐎥** Yt. 4, 5.

Dat. Sing.—**𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥** Gâth. [Vend. 16, 7.

Gen. Sing.—**𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**

235. From **𐎠𐎡𐎢𐎣𐎤𐎥** (one's own) we meet with its derivatives—

(a) **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**, the inflected forms of which as found in the sacred writings are these:—

**𐎠𐎡𐎢𐎣𐎤𐎥** fem. nom. sing.; **𐎠𐎡𐎢𐎣𐎤𐎥** neut. acc. sing.; **𐎠𐎡𐎢𐎣𐎤𐎥** mas. instr. sing.; **𐎠𐎡𐎢𐎣𐎤𐎥** mas. abl. sing.; **𐎠𐎡𐎢𐎣𐎤𐎥** fem. acc. plu.

(b) **𐎠𐎡𐎢𐎣𐎤𐎥** Sans. स्वत्स् (adv.) by one's own self, of one's self.

(c) **𐎠𐎡𐎢𐎣𐎤𐎥** (Wester.), **𐎠𐎡𐎢𐎣𐎤𐎥** (Geld.) of one's self.

### 236. Possessive Pronouns.—First Person.

SPECIAL BASE FOR THE SINGULAR, **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥** MY, MINE.

Nom. **𐎠𐎡𐎢𐎣𐎤𐎥** mas.; **𐎠𐎡𐎢𐎣𐎤𐎥** fem.; *e. g.*, **𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥** my soul Y. 29, 5; **𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥** Y. 46, 8.

Dat. **𐎠𐎡𐎢𐎣𐎤𐎥**, **𐎠𐎡𐎢𐎣𐎤𐎥**, *e. g.*, **𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥** be ye for my help Y. 50, 7; **𐎠𐎡𐎢𐎣𐎤𐎥**

အလှူသော for my exhorter Y. 46, 3; ကုသိုလ်...အသက် for my body Y. 9, 27.

Gen. အသက် mas., အသက် fem.; *e. g.*, အသက် အသက် Gen. Y. 48, 12; အသက် အသက် of my wisdom Y. 44, 10.

Loc. အသက်; *e. g.*, အသက် အသက် in my mind Y. 32, 1.

Nom. Plu.—အသက်; *e. g.*, အသက် အသက် အသက် အသက် certainly there are four males who are mine Vend. 18, 31.

Acc. Plu.—အသက် mas., အသက်, အသက် fem., အသက် neut.; *e. g.*, အသက် အသက် Y. 48, 2; အသက် အသက် အသက် အသက် I do not accept these offerings of mine Yt. 5, 93; အသက် အသက် အသက် Yt. 14, 38; အသက် အသက် အသက် အသက် the man himself (or this man) will destroy my doctrines Y. 32, 10.

## 237. Possessive Pronouns—First Person.

SPECIAL BASE FOR THE PLURAL, အသက်, အသက် OUR, OURS.

Acc.—အသက်, အသက်, အသက်; *e. g.*, အသက် အသက် our rejoicers Y. 40, 3; အသက် အသက် our questions Y. 43, 10; အသက် အသက် အသက် our flocks and men Y. 45, 9.

Nom.—အသက် neut.; *e. g.*, \*အသက် အသက် our names Yt. 1, 3.

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\* Mark that အသက် is used both in the singular and the plural number; *e. g.*, အသက်. အသက်. အသက် sing. Vend. 19, 29; အသက် အသက် အသက် plu. (invoke these names of mine) Yt. 15, 49.

Instr.—**အဖေဗုဒ္ဓ, သုတသမ္မာဗုဒ္ဓော;** *e.g., သုတသမ္မာဗုဒ္ဓါနိဗ္ဗာနံ အဖေဗုဒ္ဓ*  
with our foremost (men) Y. 34, 1. **အနုပညာ၌ ရှိသော သုတသမ္မာဗုဒ္ဓော**  
**အနုပညာသုတနာမရသုတ** with our bodies (lit. bones) and lives. Y. 37, 3.

## Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR, **အလွန်** THY, THINE.

Instr.—**အလွန်;** *e.g., အဟိန္ဒဝေ အလွန်* by Thine own mind  
Y. 31, 11. [fire Y. 43, 9.

Dat.—**အလွန်အား;** *e.g., ရတနာ အလွန်အား* for Thy

Abl.—**မုသလွန်အား;** *e.g., မုသမ္ဘူတိ မုသလွန်အား* from  
Thy love or will Y. 47, 5.

Gen.—**အလွန်အား** mas. and neut., **မုသမ္ဘူတိ** fem.; *e.g.,*  
**ရတနာ အလွန်အား** Thy fire's flame Y. 43, 4; **မုသမ္ဘူတိ**  
**မုသမ္ဘူတိ** of Thy Holiness Y. 48, 8.

Loc.—**အလွန်အား;** *e.g., ရတနာ...အလွန်အား* in Thy love  
Y. 33, 10; **မုသမ္ဘူတိ အလွန်အား** in Thy grace Y. 41, 4.

Nom. Plu.—**အလွန်အား** mas.; **အလွန်** neut.; *e.g., အလွန်အား*  
**အလွန်အား** Thy praisers Y. 41, 5; **အလွန်အား** Thy  
Sovereign Power Y. 51, 4. [Y. 44, 12.

Acc. Plu.—**အလွန်အား** neut.; *e.g., အလွန်အား* Thy blessings

Loc.—**အလွန်အား** fem.; *e.g., အလွန်အား* in Thy  
regions Y. 43, 7.

## Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL, **အလွန်အား, အလွန်အား,**  
**အလွန်အား** your, yours.

Acc. **အလွန်အား, အလွန်အား** mas., **အလွန်အား** fem.;  
*e.g., အလွန်အား အလွန်အား* to protect Your poor

man Y. 34, 5. **දේව** **ඥාන** Your choice Y. 46, 18;  
**දේව** **ඥාන** Your sacred wisdom Y. 34, 14.

Instr.—**ඥාන**, *e. g.*, **ඥාන** **ඥාන** by Your  
 Sovereign Power Y. 34, 15.

Dat.—**ඥාන**, **ඥාන**, **ඥාන**; *e. g.*,  
**ඥාන** **ඥාන** for Your Māthra-speaker Y. 50, 5;  
**ඥාන** ..... **ඥාන** for Your praise Y. 50, 10; - **ඥාන**  
**ඥාන** to you (who are) the prophets  
 Y. 20, 3.

Gen.—**ඥාන**, **ඥාන**; *e. g.*, - **ඥාන**  
**ඥාන** of Your adoration Y. 50, 7;  
**ඥාන** **ඥාන** with the mind of  
 Your wisdom Y. 49, 6.

## 240. Pronominal Adjectives.

**ඥාන** **ඥාන** another; **ඥාන** **ඥාන** every, all; **ඥාන**  
**ඥාන** whole, entire, all; **ඥාන** **ඥාන** all, same; **ඥාන** **ඥාන** both. Of  
 these, **ඥාන** and **ඥාන** follow the declension of nouns as well  
 as of pronouns, as will be seen from the paradigms given below.

**ඥාන** is inflected in the dual number.

**241. Inflected Forms** of these pronominal adjectives as found  
 in the sacred writings :—

**ඥාන**—**ඥාන** neut. nom. sing.; **ඥාන** fem. acc. sing.;  
**ඥාන** (Y. 58, 6) mas. acc. plu.; **ඥාන** neut. acc. plu.

**ඥාන**—**ඥාන** fem. nom. sing.; **ඥාන**, **ඥාන** (Gāth.) neut.  
 acc. sing.; **ඥාන** neut. gen. sing.; **ඥාන** fem. gen.  
 sing.; **ඥාන**, **ඥාන** Wester., **ඥාන** Geld. mas. loc. sing.  
**ඥාන**—**ඥාන** fem. nom.; **ඥාන** mas. dat.; **ඥාන** mas. loc.

**242. 𐎠𐎡𐎴 (other, another) — Masculine.**

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<sup>1</sup> 𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠 𐎠𐎡𐎴 (Yt. 5, 69)
Acc.	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠 𐎠𐎡𐎴 (Gâth.) }	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠 𐎠𐎡𐎴𐎠 (Gâth.) }
Instr.	𐎠𐎡𐎴	𐎠𐎡𐎴𐎠
Dat.	𐎠𐎡𐎴𐎠	𐎠𐎡𐎴𐎠𐎠
Abl.	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠 𐎠𐎡𐎴 }	𐎠𐎡𐎴𐎠𐎠
Gen.	𐎠𐎡𐎴𐎠	{ 𐎠𐎡𐎴𐎠𐎠 𐎠𐎡𐎴 Vind. 2, 29. }

**243. 𐎠𐎡𐎴 — Neuter.**

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎠𐎡𐎴	<sup>2</sup> 𐎠𐎡𐎴𐎠𐎠, 𐎠𐎡𐎴
Acc.	<sup>3</sup> 𐎠𐎡𐎴𐎠𐎠, 𐎠𐎡𐎴	<sup>4</sup> 𐎠𐎡𐎴𐎠𐎠, 𐎠𐎡𐎴

𐎠𐎡𐎴 The rest of the cases are like the masculine.

**244. 𐎠𐎡𐎴 — Feminine.**

	<i>Singular.</i>	<i>Plural.</i>
Acc.	𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎠, 𐎠𐎡𐎴
Gen.		𐎠𐎡𐎴, <sup>5</sup> 𐎠𐎡𐎴𐎠𐎠

<sup>1</sup> 𐎠𐎡𐎴.....𐎠𐎡𐎴 (Y. 9, 10) the one,...the other.

<sup>2</sup> E. g., 𐎠𐎡𐎴𐎠𐎠𐎠𐎠 𐎠𐎡𐎴𐎠𐎠 𐎠𐎡𐎴𐎠𐎠𐎠 𐎠𐎡𐎴𐎠𐎠𐎠 Vind. 1, 21.

<sup>3</sup> 𐎠𐎡𐎴𐎠𐎠𐎠 = 𐎠𐎡𐎴 + 𐎠𐎡𐎴 (see Yt 13, 73).

<sup>4</sup> Sometimes, 𐎠𐎡𐎴𐎠𐎠, e. g., 𐎠𐎡𐎴𐎠𐎠 𐎠𐎡𐎴𐎠𐎠

<sup>5</sup> E. g., 𐎠𐎡𐎴𐎠𐎠𐎠 𐎠𐎡𐎴𐎠𐎠𐎠 Y. 19, 5.







250. **သုသာမဗျူဟေ**, **သုသာမဗျူဟ** (weak base), of such as you, of men like you ; **ဦးသာမဗျူဟ** gen. sing. ; **-သဗျူဟေ** **နေဝှာ**, **နေဝှာသာမဗျူဟ** gen. plu. ; **ရံသာမဗျူဟ** (orig., **ဗဟ + သုသာမဗျူဟ**) loc. plu.

251. **ဗုဇ္ဈာဗျူဟ** (strong base), **ဗုဇ္ဈာဗျူဟ** (weak base), **ဗုဇ္ဈာဗျူဟ** (fem. base), so much, this much ; **ဗုဇ္ဈာဗျူဟ** mas. nom. sing. ; **ဗုဇ္ဈာဗျူဟ** fem. nom. sing. ; **ဗုဇ္ဈာဗျူဟ** neut. nom. and acc. sing. ; **ဗုဇ္ဈာဗျူဟ**, **ဗုဇ္ဈာဗျူဟ** mas. acc. sing. ; **ဗုဇ္ဈာဗျူဟ** mas. instr. sing. ; **ဗုဇ္ဈာဗျူဟ** mas. abl. plu.

252. **ဗုဇ္ဈာဗျူဟ** (strong base), **ဗုဇ္ဈာဗျူဟ** (weak base), **ဗုဇ္ဈာဗျူဟ** (fem. base), so much, this much ; **ဗုဇ္ဈာဗျူဟ** fem. nom. sing. ; **ဗုဇ္ဈာဗျူဟ** neut. nom. and acc. sing. ; **-ဗုဇ္ဈာဗျူဟ** **ဗုဇ္ဈာဗျူဟ** mas. acc. sing. ; **ဗုဇ္ဈာဗျူဟ** fem. instr. sing. ; **-ဗုဇ္ဈာဗျူဟ** **ဗုဇ္ဈာဗျူဟ** neut. instr. sing. ; **ဗုဇ္ဈာဗျူဟ** gen. sing. ; **ဗုဇ္ဈာဗျူဟ** gen. plu.

253. **ဗုဇ္ဈာဗျူဟ** (str. b.), **ဗုဇ္ဈာဗျူဟ** (w. b.), **-ဗုဇ္ဈာဗျူဟ** (fem. base), so much, this much ; **ဗုဇ္ဈာဗျူဟ** neut. nom. and acc. sing. ; **ဗုဇ္ဈာဗျူဟ** fem. instr. sing. ; **-ဗုဇ္ဈာဗျူဟ** **ဗုဇ္ဈာဗျူဟ** neut. instr. sing. ; **ဗုဇ္ဈာဗျူဟ** gen. sing. Comp. Sans. **एतावत्** so much.

254. **ဗုဇ္ဈာဗျူဟ** (str. b.), **ဗုဇ္ဈာဗျူဟ** (w. b.) that much ; **ဗုဇ္ဈာဗျူဟ** nom. plu. Comp. Pehl. **ဝါဟ**

255. **ဗုဇ္ဈာဗျူဟ** (str. b.), **ဗုဇ္ဈာဗျူဟ** (w. b.), **ဗုဇ္ဈာဗျူဟ** (fem. base), as much as ; **ဗုဇ္ဈာဗျူဟ** fem. nom. sing. ; **ဗုဇ္ဈာဗျူဟ** neut. nom. and acc. sing. ; **ဗုဇ္ဈာဗျူဟ** instr. sing. Comp. Sans. **यावत्**.

*Note.*—**यथायथा** also means “as long as, whenever” (see Vend. 6, 31. 34; Vend. 14, 11. 12; Vend. 15, 45).

**256.** **यथायथा** (str. b.), **यथा** (w. b.) how much; **यथायथा** mas. nom. sing. (in what capacity, what was his position) Y. 19, 20; Y. 20, 4; **यथायथा** mas. acc. sing.; **यथा** neut. nom. and acc. sing.; **यथायथा** nom. plu. Comp. Per. **यथायथा**

*Note.*—**यथायथा** = orig., **यथा** + **यथा**.

## CHAPTER VIII.—THE VERB.

**257.** The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

**258.** Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, ‘two’; its forms are rare. The terminations which denote the persons in the different numbers are called **personal terminations**.

**259.** Primitive roots are conjugated in three voices, *viz.*—

(a) In the **Parasmaipada**, *i.e.*, ‘active voice’ (literally ‘voice or step for another’).

(b) In the **Atmanepada**, *i.e.*, ‘reflective voice’ (literally ‘voice or step for one’s self’).

(c) In the **Passive** voice.\*

**260.** The Parasmaipada implies that the action of the verb tends to a person or thing other than the agent (objective). The Atmanepada expresses that the action of the verb is confined to the agent (subjective). In other words, “the Parasmaipada may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the Atmanepada is employed when the fruit or consequence of the action expressed by the

\* Comp. Dr. Kielhorn’s Samskrit Grammar, 3rd Ed., p. 78

verb accrues to the agent ;" e. g., rt. **𐬨𐬀𐬭𐬀** to ask ; **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀** (Parasmai.) he asks (for somebody else) ; **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Atmane.) he asks (for himself) ; **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Parasmai.) do thou (for some body else) ; **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Atmane.) do thou (for thyself).

This rule is, however, by no means universally valid, and the right use of the two *padas* (*viz.*, Parasmai. and Atmane.) can only be learnt by a long and careful study of the Avesta literature.

**261.** Many roots throughout all tenses and moods are conjugated both in the Parasmaipada and in the Âtmanepada ; some only in the Parasmaipada ; others again in the Atmanepada.

"The Parasmaipada and Atmanepada are formally distinguished by two sets of personal terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Atmanepada."\*

**262.** The conjugation of the verb comprises eight forms, partly tenses and partly moods. These are the present (including the present subjunctive), the imperfect† (including the imperfect subjunctive), the imperative, the potential, the future, the perfect, the aorist, and the precativ or benedictive. Of these, the first four, *viz.*, the present, the imperfect, the imperative and the potential are called **conjugational tenses and moods**, or, according to Dr. Kielhorn, **special tenses**, because the personal terminations of these four forms are very seldom attached directly to the crude form of a primitive root. In most cases they are added to special inflective bases derived from the root. While the last four, *viz.*, the future, the perfect, the aorist and the precativ are called **non-conjugational**, or, according to Dr. Kielhorn, **general tenses**, because their base is formed according to one general rule for all verbs of whatever conjugation ; in other words, all verbs of whatever class in these tenses are, as it were, of one common conjugation.

**Observation.**—In the future, the perfect, the aorist and the precativ, the formation of the passive voice is generally the same

\* Comp. Dr. Kielhorn's Sans. Grammar, 3rd Ed., pp. 78-79.

† Also called the First Preterite.

as that of the Atmanepada or reflective voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

## Ten Classes of Conjugation.

**263.** Before the personal terminations are affixed to roots, "an inflective special base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."\*

## Formation of the Special Base in the Ten Classes.

264. Special base of roots of the First Class.—Change the vowel of 'the root to its guṇa equivalent before every termination of the four tenses and moods, and affix **अ**; *e. g.*, rt. **ए** (ए), unchangeable special base **अ**; rt. **अ**, unchangeable special base **अ**, &c. Comp. Sans. unchangeable special base **बोध** (rt. **बुध**). Similarly, **भव** (rt. **भृ**); **सर्प** (rt. **सृप्**).

*Note* 1.—Sometimes, though rarely, the radical vowel is changed to its vṛiddhi equivalent; e. g., ခုယူဝှံ (rt. ခုယူ); မုယူဝှံ (rt. မုယူ) ; လှိယူဝှံ (rt. လှိယူ) ; စုယူဝှံ (rt. စုယူ).

*Note.* 2.—This affixal **𐎠** is generally lengthened before any termination beginning with **𐎠** or **𐎡**; *e. g.*, **𐎠𐎠𐎡𐎠𐎡**, **𐎠𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡** (orig., **𐎠𐎠𐎡** + **𐎠𐎠𐎡𐎠𐎡**); **𐎠𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡𐎠𐎡** (orig., **𐎠𐎠𐎡** + **𐎠𐎠𐎡𐎠𐎡𐎠𐎡**), &c.

**265.** Special base of roots of the Second Class.—Change the radical vowel to its guṇa equivalent before the **strong terminations** only. Before all the other terminations the original vowel of the root must be retained; *e. g.*, rt. रट्; special weak base रट्;

\* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.

strong base  $\text{जिह्}$ . Comp. Sans. weak base  $\text{जिह्}$ ; strong base  $\text{जिह्}$  (rt.  $\text{जिह्}$  to go); weak base  $\text{विद्}$ ; strong base  $\text{वेद्}$  (rt.  $\text{विद्}$  to know).

**266.** It should be noted that the **strong terminations** are those of the present and imperfect singular of the three persons of the Parasmaipada, of the imperative first person singular, dual and plural of the Parasmaipada and the Atmanepada, and the imperative third person singular of the Parasmaipada.

*Note.*—Sometimes, though rarely, the terminations of the present third person singular, and first person plural of the Atmanepada, and of the imperfect third person singular of the Atmanepada, cause the vowel of the root of the second class to be strengthened; *i. e.*, changed to its guṇa equivalent; *e. g.*,  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ ),  $\text{जिह्जिह्जिह्}$  Geld.,  $\text{जिह्जिह्जिह्}$ ,  $\text{जिह्जिह्जिह्}$  (rt.  $\text{जिह्}$ );  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ );  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ );  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ )

**267.** Special base of roots of the Third Class.—Reduplicate the root.\* Before the strong terminations the radical vowel is generally gunated; *e. g.*, rt.  $\text{जिह्}$  to see; special weak base  $\text{जिह्जिह्}$ ; strong base  $\text{जिह्जिह्}$ .—Comp. Sans. weak base  $\text{जिह्}$ ; strong base  $\text{जिह्}$ , (rt.  $\text{जिह्}$  to sacrifice).

*Note.*—Reduplication consists in the doubling of a root according to certain rules. That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; *e. g.*,  $\text{जिह्}$  in  $\text{जिह्जिह्}$ ,  $\text{जिह्}$  in  $\text{जिह्जिह्जिह्}$ ,  $\text{जिह्}$  in  $\text{जिह्जिह्जिह्}$ , &c. Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; *e. g.*,  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ );  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ );  $\text{जिह्जिह्}$  (rt.  $\text{जिह्}$ )

**268.** Special base of roots of the Fourth Class.—Affix  $\text{जिह्}$  to the root, the vowel of which is left unchanged; *e. g.*, rt.  $\text{जिह्}$ , unchangeable special base  $\text{जिह्जिह्}$ ; rt.  $\text{जिह्}$ , unchangeable

\* For a list of reduplicated forms, see pp. 168-171.

special base सुष्य. Comp. Sans. unchangeable special  
base सुष्य (rt. सुष्). Similarly, शीघ्य (rt. शीघ्); सिध्य (rt. सिध्).

*Note.*—This affixal **נש**, when followed by the termination ending in **י** or **נ**, is generally changed to **נינ**, but when followed by **ע**, **נענע** or **נענע**, to **נש**.

**269.** Special base of roots of the Fifth Class.—Affix ॥ to the root. Before the strong terminations (see p. 164) ॥ is *gunated*, i. e., changed to ॥; e. g., rt. ॥, special weak base ॥; strong base ॥. Comp. Sans. weak base ॥ strong base ॥ (rt. ॥); weak base ॥; strong base ॥ (rt. ॥).

**270. Special base of roots of the Sixth Class.**—Affix 𑖦 to the root, the vowel of which remains unchanged; *e. g.*, rt. 𑖦𑖅𑖫𑖛, unchangeable special base 𑖦𑖅𑖫𑖛𑖅𑖫𑖛. Comp. Sans. unchangeable special base 𑖦𑖅𑖫𑖛 (rt. 𑖦𑖅𑖫𑖛).

*Note.*—This affixal  $\text{ـ}$ , when followed by the termination  $\text{ـ}$ ,  $\text{ـ}$ ,  $\text{ـ}$ ,  $\text{ـ}$ , or  $\text{ـ}$ , is lengthened, i.e., changed to  $\text{ـ}$ .

271. Special base of roots of the Seventh Class.—Insert ॡ before the final radical in the strong terminations (see p. 164) and } or ॡ in all the others; e.g., rt. ॡ, special strong base ॡ; special weak base ॡ. Comp. Sans. special strong base युज्; special weak base युज् (rt. युज्). ✕

**272.** Special base of roots of the Eighth Class.—Affix १ to the root; १ is gunated before the strong terminations only (see p. 164);  
e. g., rt. १; special weak base ११; special strong base १११.  
Comp. Sans. weak base तनु; strong base तनो (rt. तनु).

Observe that the root ends in a consonant, especially in རྩ; *e.g.*, rt. རྩ, rt. རྩལ, rt. རྩལ Sans. गुण, to multiply.



**273.** Special base of roots of the Ninth Class.—Affix 𑖦𑖻 (sometimes, 𑖦𑖻\*) to the root before all the terminations ; *e. g.*, rt. 𑖦𑖻𑖦𑖻, unchangeable special base 𑖦𑖻𑖦𑖻𑖦𑖻; similarly, 𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻). In Sanskrit the weak base is formed by adding नी (changeable to नी ), and the strong one by ना (changeable to ना ) to the root ; *e. g.*, special weak base क्रीणी, strong base क्रीणा (rt. क्री).

*Note.*—This affixal 𑖦𑖻 is always vṛiddhied, *i.e.*, changed to 𑖦𑖻 before the termination 𑖦𑖻, 𑖦𑖻, 𑖦𑖻𑖦𑖻 or 𑖦𑖻𑖦𑖻𑖦𑖻; *e. g.*, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻, &c.

**274.** Special base of roots of the Tenth Class.—Affix 𑖦𑖻𑖦𑖻 to the root ; *e. g.*, rt. 𑖦𑖻𑖦𑖻, unchangeable special base 𑖦𑖻𑖦𑖻𑖦𑖻. Comp. Sans. special base गणय (rt. गण to number).

The root undergoes the following changes:—

(a). A penultimate short vowel is generally gunated ; *e. g.*, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻); 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻); 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻).

(b). A final vowel is mostly changed to its vṛiddhi form ; *e. g.*, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻); 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻).


(c). A penultimate 𑖦𑖻 is optionally lengthened ; *e. g.*, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻); 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻)



(d). The root remains unchanged when it contains more than two consonants ; *e. g.*, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻); 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻 (rt. 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻), &c.


**275.** Some roots form their special base in two ways, *i.e.*, in two different classes ; *e. g.*, rt. 𑖦𑖻𑖦𑖻 to hide, to protect ; 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻






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

\* Especially in the singular ; *e. g.*, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻, 𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻𑖦𑖻.




1st class;  6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.





Comp. Sans. roots  (to join) and  (to go). The former belongs to the second and to the ninth class; and the latter, to the first and to the fourth class—Dr. Kielhorn.




276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (*i.e.*, of those classes in which the special base ends in ) remains, with some slight modifications, *unchanged* throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, a *strong base* and a *weak base*. The strong base is used in the strong terminations mentioned above (see p. 164), the weak base in the weak terminations. This base is called the *changeable special base*.\* *E. g.*



*Note.*—In Sanskrit the characteristic mark of the ninth class is as aforesaid, , which in the strong base is changed to ; *e. g.*, rt. ; weak base ; strong base .

Rt.  2nd class, 'to praise'; special weak base ; special strong base .

Rt.  5th class, 'to do'; special weak base ; special strong base .

Rt.  7th class, 'to know'; special weak base  or ; special strong base .

Rt.  8th class, 'to extend'; special weak base ; special strong base .

In roots of the 3rd class the radical vowel is *gunated* in the special strong base; *e. g.*,  (rt.  to see).

\* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 90.

When the root ends in **س**, the final vowel is either shortened or dropped in the special weak base; *e. g.*, **سَمِعَ** (rt. **سَم** to leave); **وَدَّعَا** (redupl. weak base **وَدَّعَا**; rt. **وَدَّعَا** to give).

## 277. Alphabetical list of reduplicated forms of roots.

<i>Roots.</i>	<i>Reduplicated Forms.</i>
<b>كُن</b> to be	<b>كُنْكَ</b> (orig., <b>كُنْ + كُنْ</b> )
<b>حَبَّ</b> to love	<b>حَبَّحَبَّ</b> weak base; } <b>حَبَّحَبَّ</b> strong base }
<b>وَدَّعَا</b> to love	<b>وَدَّعَا</b> str. b. <sup>1</sup> ; <b>وَدَّعَا</b> w. b. <sup>1</sup>
<b>فَعَلَ</b> to do	<b>فَعَّلَ</b> w. b.; <b>فَعَّلَ</b> str. b.
<b>وَدَّعَا</b> to propitiate	<b>وَدَّعَا</b> , <b>وَدَّعَا</b>
<b>مَدَّ</b> to go	<b>مَدَّدَ</b> str. b.; <b>مَدَّدَ</b> w. b.
<b>جَلَّ</b> to be awake	<b>جَلَّلَ</b> , <b>جَلَّلَ</b>
<b>نَدَّ</b> to bewail	<b>نَدَّدَ</b> Y. 32, 13.
<b>أَكَلَّ</b> to hold	<b>أَكَّلَ</b>
<b>أَدَّ</b> to pay the penalty for	<b>أَدَّدَ</b> str. b.; <b>أَدَّدَ</b> w. b.
<b>دَنَّ</b> to know	<b>دَنَّ</b> str. b.; <b>دَنَّ</b> w. b.

<sup>1</sup> w. b., *i. e.*, weak base; str. b., *i. e.*, strong base.

<sup>2</sup> In **حَبَّحَبَّ**; see Yt. 13, 24, 40.

<sup>3</sup> In **وَدَّعَا** pres. partic. mas. nom. sing. (see Yt. 13, 24).

<sup>4</sup> In **فَعَّلَ** desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

<sup>5</sup> In **جَلَّلَ** Geld. (see Yt. 10, 141).

*Roots.**Reduplicated Forms.*

𐎧𐎵 to kill, to smite	𐎧𐎵𐎧𐎵 str. b.; 𐎧𐎵𐎵 w. b.
𐎡𐎵 to go	𐎡𐎵𐎡𐎵 str. b.; 𐎡𐎵𐎵 w. b.
𐎡𐎵 to live	𐎡𐎵𐎵 Y. 39, 1.
𐎡𐎵 to solicit	𐎡𐎵𐎵 Vend. 15, 13.
𐎧𐎵 to bring forth	𐎧𐎵𐎵, 𐎧𐎵𐎵
𐎧𐎵 to leave, to obtain	𐎧𐎵𐎵
𐎧𐎵 to invoke, to worship by offering	𐎧𐎵𐎵
𐎧𐎵 to invoke, to call	𐎧𐎵𐎵
𐎧𐎵 to remove, to pass over	𐎧𐎵𐎵
𐎧𐎵 to be able	𐎧𐎵𐎵 str. b.; 𐎧𐎵𐎵 w. b.
𐎧𐎵 to mould, to fashion	𐎧𐎵𐎵
𐎧𐎵 to torment	{ 𐎧𐎵𐎵 str. b.; 𐎧𐎵𐎵 w. b.
𐎧𐎵 to nourish	𐎧𐎵𐎵
𐎧𐎵 to tear	* 𐎧𐎵𐎵
𐎧𐎵 to create, to give	{ 𐎧𐎵𐎵 str. b. 𐎧𐎵𐎵 w. b.;
𐎧𐎵 to hold fast	𐎧𐎵𐎵 Y. 44, 15.
𐎧𐎵 to see	{ 𐎧𐎵𐎵 w. b. ; 𐎧𐎵𐎵 str. b.
𐎧𐎵 to see	𐎧𐎵𐎵, 𐎧𐎵𐎵

\* *B. a.* 𐎧𐎵𐎵 inten. pot. 3 sing. (Vend. 18, 38).

<i>Roots.</i>	<i>Reduplicated Forms.</i>
𑖀𑖄 to hold	𑖀𑖄𑖀𑖄, 𑖀𑖄𑖀𑖄
𑖀𑖄𑖄 to perish, to disappear	𑖀𑖄𑖄𑖄, 𑖀𑖄𑖄𑖄 (Y. 32, 15)
𑖀𑖄𑖄 to remove, to cleanse	* 𑖀𑖄𑖄𑖄 str. b.
𑖀𑖄𑖄 to fight	𑖀𑖄𑖄𑖄 str. b.; 𑖀𑖄𑖄𑖄 w. b.
𑖀𑖄𑖄𑖄 𑖄𑖄 to fight	† 𑖀𑖄𑖄𑖄𑖄𑖄
𑖀𑖄𑖄 (akin to 𑖀𑖄𑖄) to fill	𑖀𑖄𑖄𑖄
𑖀𑖄 to carry	(𑖀𑖄𑖄) 𑖀𑖄𑖄 w. b.; 𑖀𑖄𑖄 str. b.
𑖀𑖄 to fear	𑖀𑖄𑖄
𑖀𑖄 to be	{ 𑖀𑖄𑖄, 𑖀𑖄𑖄 w. b.; ‡ 𑖀𑖄𑖄 str. b.
𑖀𑖄𑖄 to think	𑖀𑖄𑖄𑖄
𑖀𑖄𑖄𑖄 (orig., 𑖀𑖄𑖄𑖄 𑖄𑖄𑖄) to approach	𑖀𑖄𑖄𑖄𑖄
𑖀𑖄𑖄𑖄 to kill, to cause, to perish	𑖀𑖄𑖄𑖄𑖄
𑖀𑖄𑖄 to endeavour	𑖀𑖄𑖄𑖄 w. b.; 𑖀𑖄𑖄𑖄 str. b.
𑖀𑖄𑖄 to be glad	𑖀𑖄𑖄 Yt. 13, 40.
𑖀𑖄𑖄 to wound	𑖀𑖄𑖄 Y. 47, 4.
𑖀𑖄 to empty	𑖀𑖄𑖄

\* Mark the gunāting of the vowel of the reduplicative syllable ;  
e. g., 𑖀𑖄𑖄𑖄𑖄 Yt. 8, 43.

† In 𑖀𑖄𑖄𑖄𑖄𑖄 Yt. 10, 8. Comp. Sans. 𑖄𑖄𑖄 battle.

‡ 𑖀𑖄𑖄 in 𑖀𑖄𑖄𑖄 Wester., (Geld. 𑖀𑖄𑖄) Yt. 13, 2;

𑖀𑖄 in 𑖀𑖄𑖄 Yt. 13, 150.

§ Mark the lengthening of the vowel in the reduplicative syllable.



☞ It should be observed that *all these* roots are not of the third class. The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

**278.** It will be seen from these reduplicated forms that—

(1) An unaspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unaspirate letter; *e. g.*, rt. **भृ**, reduplic. **भृभृ**. Comp. Sans. rt. छिद् to split, reduplic. चिच्छिद्.

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); *e. g.*, rt. **भृ**, reduplic. **भृभृ**. Comp. Sans. rt. कम् to love, reduplic. चकम्.

(3) When a root commences with two consonants, only the first consonant in its unaspirate form is generally repeated in the reduplicative syllable; *e. g.*, rt. **भृ**, reduplic. **भृभृ**; rt. **भृ**, reduplic. **भृभृ**. Comp. Sans. rt. भ्राज् to shine, reduplic. बभ्राज.

(4) **भृ** and **भृ** substitute **भृ** in the reduplicative syllable; *e. g.*, rt. **भृभृ**, reduplic. **भृभृभृ**; rt. **भृभृ**, reduplic. **भृभृभृ**, or **भृभृभृ**\*

**279.** It should also be noted that the reduplicated forms, in which the radical vowel is gunated, are generally strong bases; *e. g.*, weak base **भृभृ**, strong base **भृभृ**; weak base **भृभृ**, strong base **भृभृ**; weak base **भृभृ**, strong base **भृभृ**; weak base **भृभृ**, strong base **भृभृ**, &c.

Comp. Sans. special weak base **भृभृ**; special strong base **भृभृ** (rt. भृ to sacrifice).

The occasional omission of the radical **भृ** marks the weak base; *e. g.*, strong base **भृभृ**, **भृभृ**, weak base **भृभृ**,

\* Comp. Dr. Keilhorn's Sans. grammar 2nd Ed. — 20 21.





<i>Singular.</i>	<i>Plural.</i>
2 <sup>1</sup> मत् ते	<sup>2</sup> मन्तु (Gât.L.) एते
3 मत् ते	मन्तुः, <sup>5</sup> मन्तु अन्ते

*Note.*—The present subjunctive is formed by inserting म् between the special base and the personal termination. Comp. in Sans. the pres. subjunc. base रोह् from रुह् 2nd class; भवा from भृ 1st class; वृषा from वृष् 6th class; युजन् from युज् 7th class.

## 282. Imperfect Tense—Parasmaipada.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1 6 अम्	<sup>4</sup> मन्तु व	मन्तु म
2 <sup>5</sup> म् त्		मन्तु त
3 म् त्	<sup>6</sup> मन्तु	<sup>7</sup> मन्तु, मन्तु अन्

<sup>1</sup> Changeable to मन्तु (according to para. 45).

<sup>2</sup> मन्तुः (rt. मन्तुः) desiderat. 2 plu. Atmane. You desire to hold fast (rt. मन्तुः) see Y. 48, 7; मन्तुः (rt. मन्तुः) pres. 2 plu. Atmane. Ye slay (rt. मन्तुः, मन्तुः) Y. 53, 6.

<sup>5</sup> Only where the special base ends in म्; i.e., in verbs of the 1st, 4th, 6th, 9th and 10th classes; and the termination मन्तुः is used before the enclitic particle मन्; e. g., मन्तुः मन्तुः, मन्तुः मन्तुः

<sup>4</sup> E. g., मन्तुः (rt. मन्तु 6th class; मन् + मन्तु = मन्तुः) see Yt. 15, 40.

<sup>6</sup> Changeable to म् (according to para. 39).

<sup>6</sup> Mark Sans. तम् 2nd Per. Dual; e. g., अभवतम्.

<sup>7</sup> Only where the special base ends in म्; i.e., in verbs of the 1st, 4th, 6th, 9th and 10th classes; in the rest of the classes, म् is suffixed.

**283. Imperfect Tense—Atmanepada.***Singular.**Dual.**Plural.*

1	३ इ		१ गच्छामि, २ गच्छसि (Gâth.)
2	२ अस्मि		३ गच्छामहे
3	३ अस्मि त	४ गच्छामहे, ५ गच्छामहे	६ गच्छामहे, ७ गच्छामहे अन्त.

*Note.*—The imperfect subjunctive is formed by inserting ८ between the special base and the personal termination. Comp. Sans. भवात् from rt. भू 1st cl., रोहत् from rt. रुह 2nd cl., &c.

**284. Imperative Mood—Parasmaipada.***Singular.**Plural.*

1	१ अस्मि आनि	२ गच्छामहे
2	no termination (in the 1st, 4th, 6th, 9th and 10th conjugational classes);	३ गच्छामहे
४, ५ (in all the others) घि		६ गच्छामहे
3	७ गच्छामहे	८ गच्छामहे, ९ गच्छामहे अन्त

<sup>1</sup> E. g., १ गच्छामहे (Y. 32, 2); २ गच्छामहे (Y. 35, 3).

Also ३ गच्छामहे; e. g., ४ गच्छामहे Y. 35, 3.

<sup>2</sup> Changeable to ८ (according to para. 45).

<sup>3</sup> In the Gâthâ dialect, though rarely, ९; e. g., १ गच्छामहे, २ गच्छामहे, ३ गच्छामहे, ४ गच्छामहे, ५ गच्छामहे, ६ गच्छामहे, ७ गच्छामहे, ८ गच्छामहे, ९ गच्छामहे, १० गच्छामहे, ११ गच्छामहे, १२ गच्छामहे, १३ गच्छामहे, १४ गच्छामहे, १५ गच्छामहे, १६ गच्छामहे, १७ गच्छामहे, १८ गच्छामहे, १९ गच्छामहे, २० गच्छामहे, २१ गच्छामहे, २२ गच्छामहे, २३ गच्छामहे, २४ गच्छामहे, २५ गच्छामहे, २६ गच्छामहे, २७ गच्छामहे, २८ गच्छामहे, २९ गच्छामहे, ३० गच्छामहे, ३१ गच्छामहे, ३२ गच्छामहे, ३३ गच्छामहे, ३४ गच्छामहे, ३५ गच्छामहे, ३६ गच्छामहे, ३७ गच्छामहे, ३८ गच्छामहे, ३९ गच्छामहे, ४० गच्छामहे, ४१ गच्छामहे, ४२ गच्छामहे, ४३ गच्छामहे, ४४ गच्छामहे, ४५ गच्छामहे, ४६ गच्छामहे, ४७ गच्छामहे, ४८ गच्छामहे, ४९ गच्छामहे, ५० गच्छामहे, ५१ गच्छामहे, ५२ गच्छामहे, ५३ गच्छामहे, ५४ गच्छामहे, ५५ गच्छामहे, ५६ गच्छामहे, ५७ गच्छामहे, ५८ गच्छामहे, ५९ गच्छामहे, ६० गच्छामहे, ६१ गच्छामहे, ६२ गच्छामहे, ६३ गच्छामहे, ६४ गच्छामहे, ६५ गच्छामहे, ६६ गच्छामहे, ६७ गच्छामहे, ६८ गच्छामहे, ६९ गच्छामहे, ७० गच्छामहे, ७१ गच्छामहे, ७२ गच्छामहे, ७३ गच्छामहे, ७४ गच्छामहे, ७५ गच्छामहे, ७६ गच्छामहे, ७७ गच्छामहे, ७८ गच्छामहे, ७९ गच्छामहे, ८० गच्छामहे, ८१ गच्छामहे, ८२ गच्छामहे, ८३ गच्छामहे, ८४ गच्छामहे, ८५ गच्छामहे, ८६ गच्छामहे, ८७ गच्छामहे, ८८ गच्छामहे, ८९ गच्छामहे, ९० गच्छामहे, ९१ गच्छामहे, ९२ गच्छामहे, ९३ गच्छामहे, ९४ गच्छामहे, ९५ गच्छामहे, ९६ गच्छामहे, ९७ गच्छामहे, ९८ गच्छामहे, ९९ गच्छामहे, १०० गच्छामहे.

<sup>4</sup> Only where the special base ends in ८.

<sup>5</sup> In some rare instances, especially in the second class ९ instead of ८ is affixed; e. g., १ गच्छामहे, २ गच्छामहे (orig., १ गच्छामहे + २ गच्छामहे 2nd cl.; also १ गच्छामहे). Verbs of the fourth and tenth classes generally substitute ९ for ८; e. g., १ गच्छामहे, २ गच्छामहे, ३ गच्छामहे, ४ गच्छामहे, ५ गच्छामहे, ६ गच्छामहे, ७ गच्छामहे, ८ गच्छामहे, ९ गच्छामहे, १० गच्छामहे, ११ गच्छामहे, १२ गच्छामहे, १३ गच्छामहे, १४ गच्छामहे, १५ गच्छामहे, १६ गच्छामहे, १७ गच्छामहे, १८ गच्छामहे, १९ गच्छामहे, २० गच्छामहे, २१ गच्छामहे, २२ गच्छामहे, २३ गच्छामहे, २४ गच्छामहे, २५ गच्छामहे, २६ गच्छामहे, २७ गच्छामहे, २८ गच्छामहे, २९ गच्छामहे, ३० गच्छामहे, ३१ गच्छामहे, ३२ गच्छामहे, ३३ गच्छामहे, ३४ गच्छामहे, ३५ गच्छामहे, ३६ गच्छामहे, ३७ गच्छामहे, ३८ गच्छामहे, ३९ गच्छामहे, ४० गच्छामहे, ४१ गच्छामहे, ४२ गच्छामहे, ४३ गच्छामहे, ४४ गच्छामहे, ४५ गच्छामहे, ४६ गच्छामहे, ४७ गच्छामहे, ४८ गच्छामहे, ४९ गच्छामहे, ५० गच्छामहे, ५१ गच्छामहे, ५२ गच्छामहे, ५३ गच्छामहे, ५४ गच्छामहे, ५५ गच्छामहे, ५६ गच्छामहे, ५७ गच्छामहे, ५८ गच्छामहे, ५९ गच्छामहे, ६० गच्छामहे, ६१ गच्छामहे, ६२ गच्छामहे, ६३ गच्छामहे, ६४ गच्छामहे, ६५ गच्छामहे, ६६ गच्छामहे, ६७ गच्छामहे, ६८ गच्छामहे, ६९ गच्छामहे, ७० गच्छामहे, ७१ गच्छामहे, ७२ गच्छामहे, ७३ गच्छामहे, ७४ गच्छामहे, ७५ गच्छामहे, ७६ गच्छामहे, ७७ गच्छामहे, ७८ गच्छामहे, ७९ गच्छामहे, ८० गच्छामहे, ८१ गच्छामहे, ८२ गच्छामहे, ८३ गच्छामहे, ८४ गच्छामहे, ८५ गच्छामहे, ८६ गच्छामहे, ८७ गच्छामहे, ८८ गच्छामहे, ८९ गच्छामहे, ९० गच्छामहे, ९१ गच्छामहे, ९२ गच्छामहे, ९३ गच्छामहे, ९४ गच्छामहे, ९५ गच्छामहे, ९६ गच्छामहे, ९७ गच्छामहे, ९८ गच्छामहे, ९९ गच्छामहे, १०० गच्छामहे.

**285. Imperative Mood—Atmanepada.***Singular.**Plural.*

- |   |  |                                   |
|---|--|-----------------------------------|
| 1 | ॥स रे                                    | ॥सस आनहे                          |
| 2 | <sup>1</sup> सुयु, <sup>2</sup> सुयु स्व | <sup>3</sup> गे, वेकले ध्वम्      |
| 3 | केन ताम्                                 | केनके, <sup>1</sup> केनके अन्ताम् |

**286. Potential Mood—Parasmaipada.***Singular.**Plural.*

- |   |   |   |
|---|---|---|
| 1 | गे (in the 1st, 4th, 6th, 9th and 10th conjugational classes); केद (in the rest of the classes).        | गे (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ससस (in the rest of the classes).      |
| 2 | सुयु (in the 1st, 4th, 6th, 9th and 10th conjugational classes); सस, सुयु (in the rest of the classes). | सस (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ससस (in the rest of the classes).      |
| 3 | के (in the 1st, 4th, 6th, 9th and 10th conjugational classes); केद (in the rest of the classes).        | के (in the 1st, 4th, 6th, 9th and 10th conjugational classes); केद, केद (in the rest of the classes). |

<sup>1</sup> Only when the special base ends in स.

<sup>2</sup> Changeable to सुयु (according to para. 45).

<sup>3</sup> गे, which is used in the Gāthā dialect only, is not a separate verbal termination, but an abridged form of वेकले (orig., वेकले) by the dropping of स; or rather the euphonic change of सुयु to गे before the final के (see para. 48); e. g., -सुयुके गेके, गेकेसके गेकेसस. गेकेसकेसके (rt. गेके).

### 287. Potential Mood—Atmanepada.

<sup>5</sup> E. g., *արքայազնական*, *արքայազնական* (Yt. 10, 122).

## Conjugation of Verbs.

**288.** It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of these are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations; the duals are fewer still. The examples of verbal forms given below each paradigm are such as are *actually* met with in the sacred writings.

### Paradigms of the First Conjugation.

Root 𐬀𐬀𐬎 to carry—First Class.

Unchangeable special base 𐬀𐬀𐬎

### 289. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	𐬀𐬀𐬎𐬀𐬀𐬎		𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎
2.	𐬀𐬀𐬎𐬀𐬀𐬎		𐬀𐬀𐬎𐬀𐬀𐬎
3.	𐬀𐬀𐬎𐬀𐬀𐬎	𐬀𐬀𐬎𐬀𐬀𐬎	𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎

### 290. Other verbal forms of the same:—

1st Per. Sing.—𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎. In the Gâthâ dialect, 𐬀𐬀 is sometimes dropped; e. g., 𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎 (rt. 𐬀𐬀𐬎 to solicit).

1st Per. Plu.—𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎 (Gâthâ.)

2nd Per. Sing.—𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎

2nd Per. Plu.—𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎 (rt. 𐬀𐬀𐬎𐬀𐬀𐬎 to discern); 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎, 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎 (rt. 𐬀𐬀𐬎 to know); 𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎

3rd Per. Sing.—ආරාමස්ස-ආරාමස්ස, ආරාමස්ස, ආරාමස්ස  
(rt. ආරාම); ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,  
ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,  
ආරාමස්ස-ආරාමස්ස, ආරාමස්ස

3rd Per. Dual.—ආරාමස්ස-ආරාමස්ස, ආරාමස්ස, ආරාමස්ස

3rd Per. Plu.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස Y. 45,  
7; ආරාමස්ස, ආරාමස්ස-ආරාමස්ස, ආරාමස්ස,  
ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,  
ආරාමස්ස (rt. ආරාම); ආරාමස්ස (rt. ආරාමස්ස);  
ආරාමස්ස (rt. ආරාමස්ස), ආරාමස්ස (rt. ආරාමස්ස to grow);  
ආරාමස්ස, ආරාමස්ස (also, ආරාමස්ස; rt. ආරාමස්ස  
Saus. ආරාමස්ස to eat wrongly).

## 291. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	<u>ආරාමස්ස</u>		<u>ආරාමස්ස</u>
2.	<u>ආරාමස්ස</u>		
3.	<u>ආරාමස්ස</u>	<u>ආරාමස්ස</u>	<u>ආරාමස්ස</u>

## 292. Other verbal forms of the same:—

1st. Per. Sing.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස

1st Per. Plu.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස

2nd Per. Sing.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,  
ආරාමස්ස (rt. ආරාමස්ස to rule).

3rd Per. Sing.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,  
ආරාමස්ස







දුග්ධය, දුග්ධය-ධ, දුග්ධය-ධ, දුග්ධය, දුග්ධය  
(rt. දුග්ධ, දුග්ධ to destroy); දුග්ධය (rt. දුග්ධ,  
उद्-बह् to lift up).

3rd Per. Dual.—දුග්ධය-ධ Yt. 13, 77; දුග්ධය-ධ,  
දුග්ධය Wester. Vend. 7, 53.

3rd Per. Plu.—දුග්ධය-ධ, ධ, ධ (rt. ධ); ධ,  
ධ, ධ (rt. ධ to decoive); ධ, ධ (rt. ධ to approach); ධ, ධ (an euphonic  
change of ධ to ධ); ධ (rt. ධ to destroy).

## 298. Imperfect Tense—Atmanepada.

*Singular.*

*Plural.*

- |    |          |          |
|----|----------|----------|
| 1. | <u>ධ</u> | <u>ධ</u> |
| 2. | <u>ධ</u> | <u>ධ</u> |
| 3. | <u>ධ</u> | <u>ධ</u> |

## 299. Other verbal forms of the same:—

1st Per. Sing.—ධ

1st Per. Plu.—ධ we accepted (Y. 32, 2).

3rd Per. Sing.—ධ, ධ, ධ, ධ  
ධ (rt. ධ to lean).

3rd Per. Dual.—ධ (rt. ධ to struggle, to fight)  
Yt. 19, 46.

3rd Per. Plu.—ධ, ධ (rt. ධ);  
ධ (rt. ධ); ධ, ධ (orig.,  
ධ; rt. ධ to rule).





အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်; အသွယ်သွယ်သွယ်... (rt. သွယ် to cling, to lean).

2nd Per. Plu.—အသွယ်သွယ်သွယ် Gāth. (rt. သွယ် to obtain).

3rd Per. Plu.—အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ် (orig., -သွယ်သွယ်သွယ်; rt. သွယ် to rule).

### 306. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	အသွယ်သွယ်		အသွယ်သွယ်သွယ်
2	အသွယ်သွယ်		အသွယ်သွယ်သွယ်
3	အသွယ်သွယ်	အသွယ်သွယ်	အသွယ်သွယ်သွယ်

### 307. Other verbal forms of the same :—

1st Per. Plu.—အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်

2nd Per. Sing.—အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်

3rd Per. Sing.—အသွယ်သွယ်, အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်; အသွယ်သွယ် (rt. သွယ် to conquer); အသွယ်သွယ်, အသွယ်သွယ်

3rd Per. Du.—အသွယ်သွယ်သွယ်, အသွယ်သွယ်သွယ်သွယ်, အသွယ်သွယ် (rt. သွယ် to go).

3rd Per. Plu.—အသွယ်သွယ်သွယ်, အသွယ်သွယ် Gold. Yt. 11, 14 (orig., အသွယ်သွယ်; rt. သွယ် to go); အသွယ်သွယ်သွယ် (rt. သွယ် to fall down, to fly); အသွယ်သွယ်သွယ်

### 308. Potential Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1		အသွယ်သွယ်သွယ်

*Singular.**Plural.*

2	အလှူမည်	လေ့မည်
3	အလှူမည်	အလှူမည်

**309. Other verbal forms of the same :—**

1st Per. Plu.—အလှူမည်မည် (Y. 58, 6).

2nd Per. Sing.—အလှူမည်မည်, အလှူမည်မည်, အလှူမည်မည်, အလှူမည်မည်

2nd Per. Plu.—လေ့မည်မည် (rt. လေ့ to rejoice, to rest).

3rd Per. Sing.—အလှူမည်မည်, အလှူမည်မည်မည်, အလှူမည်မည် (rt. အလှူမည် to praise, to venerate).

3rd Per. Du.—အလှူမည်မည်မည် Geld. (Yt. 13, 3); ...လေ့မည် Y. 44, 15 (rt. လေ့မည် to meet).

3rd Per. Plu.—အလှူမည်မည်မည်

**310. Remarks on some irregular Roots of the First Class :—**

Rt. လေ့ (ဂမ္ to go) changes its final to မ in all forms, except အလှူမည် (Y. 30, 8); အလှူမည်...လေ့ (Y. 44, 15) imperf. 3 du. Atmane.; အလှူမည် (orig., အလှူ + လေ့) (Y. 44, 16) and the precativ forms, (e. g., အလှူမည်, အလှူမည်, အလှူမည်, &c.). The same root is changed to လေ့ 6th cl. and also လေ့ 1st cl.; e. g., အလှူမည်လေ့, အလှူမည်, အလှူမည်, အလှူမည်; အလှူမည်, အလှူမည်, အလှူမည် (the radical vowel being dropped).

Rt. လေ့ (လေ့ to grow) forms အလှူမည် pres. 2 sing. Atmane. (thou growest); အလှူမည် imperf. 3 sing. Atmane.



1st Per. Du.—**ဗုဒ္ဓံသမ္ဘု** (rt. **သမ္ဘု** to wish) Y. 46, 16.

1st Per. Plu.—**ဗုဒ္ဓံသမ္ဘုသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘုသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘုသမ္ဘု** (rt. **သမ္ဘု**);  
**ဗုဒ္ဓံသမ္ဘုသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘုသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘုသမ္ဘု**

2nd Per. Sing.—**ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု** (orig., **ဗု + သမ္ဘု**);  
**ဗုဒ္ဓံသမ္ဘု** Y. 43, 4 (**ဗု + ဗုသမ္ဘု**) thou guardest; **ဗုဒ္ဓံသမ္ဘု**

3rd Per. Sing.—**ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု** (orig., **ဗုဒ္ဓံသမ္ဘု + သ**);  
**ဗုဒ္ဓံသမ္ဘု** (orig., **ဗုဒ္ဓံသမ္ဘု + သ**); **ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု**,  
**ဗုဒ္ဓံသမ္ဘု** Yt. 10, 27 (rt. **သမ္ဘု** to blow away); **ဗုဒ္ဓံသမ္ဘု**,  
**ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု** (rt. **ဗု** to abide); **ဗုဒ္ဓံသမ္ဘု**,  
**ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု** (rt. **ဗု** to stretch);  
**ဗုဒ္ဓံသမ္ဘု**. Mark the substitution of vridhhi for guṇa in the last two forms.

3rd Per. Plu.—**ဗုဒ္ဓံသမ္ဘုသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘုသမ္ဘု** (rt. **ဗု** to dwell); **ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု**, **ဗုဒ္ဓံသမ္ဘု** (rt. **ဗု** to meet, to go to); **ဗုဒ္ဓံသမ္ဘု** Wester.; **ဗုဒ္ဓံသမ္ဘု** (rt. **ဗု**).

### 313. Present Tense—Atmanepada.

*Singular.*

*Plural.*

1 **ဗုဒ္ဓံသမ္ဘု**

{ **ဗုဒ္ဓံသမ္ဘုသမ္ဘု**  
**ဗုဒ္ဓံသမ္ဘုသမ္ဘု**  
(see Frag. VII, 2).

2 **ဗုဒ္ဓံသမ္ဘုသမ္ဘု**

3 **ဗုဒ္ဓံသမ္ဘုသမ္ဘု**

**ဗုဒ္ဓံသမ္ဘုသမ္ဘု**





*Singular.**Plural.*

3 ပုံသနာ

ဂိုဏ်း

**318. Other verbal forms of the same:—**

1st Per. Sing.—ဇာမ္ဗိ, ငွေဗျာဇ် (rt. ဗျာဇ်).

2nd Per. Sing.—ဗုဇာမ္ဗိ, ဗုဇ် (orig., ဗု+ဗျာဇ်);  
ဗုဇာမ္ဗိ thou hast passed (rt. ဗုဇာ-ဗုဇ်).

2nd Per. Plu.—ဗုဇာမ္ဗိ you said (Y. 43, 11).

3rd Per. Sing.—ဗုဇာမ္ဗိ; ဗုဇာမ္ဗိ (rt. ဗု-ဗျာဇ် to cry  
out); ဗုဇာမ္ဗိ (rt. ဗုဇ် to join, to yoke); \*ဗုဇာမ္ဗိ  
(Y. 9, 8); ဗုဇာမ္ဗိ-ဗုဇာမ္ဗိ, \*ဗုဇာမ္ဗိ-ဗုဇာမ္ဗိ (Y. 29, 3).

3rd Per. Du.—ဗုဇာမ္ဗိ (rt. ဗု-ဗျာဇ် to approach).

3rd Per. Plu.—ဗုဇာမ္ဗိ, ဗုဇာ, ဗုဇာ (rt. ဗုဇ်); ဗုဇာမ္ဗိ

**319. Imperfect Tense—Atmanepada.***Singular.**Plural.*

2 ဗုဇာမ္ဗိ ?

ဗုဇာမ္ဗိ

3 ဗုဇာမ္ဗိ (Yt. 17, 18)

ဗုဇာမ္ဗိ ?

**320. Other verbal forms of the same:—**

1st Per. Sing.—ဗုဇာမ္ဗိ (see Wester; Fragment IX., 2).

1st Per. Plu.—ဗုဇာမ္ဗိ we considered or regarded (Y.  
46, 13).3rd Per. Sing.—ဗုဇာမ္ဗိ, ဗုဇာမ္ဗိ, ဗုဇာမ္ဗိ (rt. ဗု to  
grow); ဗုဇာမ္ဗိ (rt. ဗု to weep); ဗုဇာမ္ဗိ, ဗုဇာမ္ဗိ

3rd Per. Plu.—ဗုဇာမ္ဗိ Yt. 13, 93.

\* Mark the insertion of ဗ before the termination.

**321. Imperfect Subjunctive—Parasmaipada.**

3rd Per. Sing.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  
 $\text{မသုဉ်}$  Y. 46, 6 (rt.  $\text{မသုဉ်}$  to go);  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်}$

3rd Per. Plu.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$  (rt.  $\text{မသုဉ်}$  to go).

**322. Imperfect Subjunctive—Atmanepada.**

2nd Per. Sing.— $\text{မသုဉ်း}$  Y. 30, 7. Thou camest (rt.  $\text{မသုဉ်}$ )

**323. Imperative Mood—Parasmaipada.**

*Singular.*

*Plural.*

1  $\text{မသုဉ်း}$

$\text{မသုဉ်း}$

2  $\text{မသုဉ်း}$

{  $\text{မသုဉ်း}$   
(Vend. 18, 16).

3  $\text{မသုဉ်း}$

$\text{မသုဉ်း}$

**324. Other verbal forms of the same:—**

1st Per. Sing.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$  (orig.,  $\text{မသုဉ်း}$ ;  
 $\text{မသုဉ်း}$ ; rt.  $\text{မသုဉ်း}$  to go);  $\text{မသုဉ်း}$  (rt.  $\text{မသုဉ်း}$  to flee from);  $\text{မသုဉ်း}$ ,  
 $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$

1st Per. Plu.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$  (rt.  $\text{မသုဉ်း}$ ,  
 orig.,  $\text{မသုဉ်း}$  to dwell).

2nd Per. Sing.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  
 $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$  (rt.  $\text{မသုဉ်း}$ );  $\text{မသုဉ်း}$ ;  $\text{မသုဉ်း}$  declare  
 to us (Mills);  $\text{မသုဉ်း}$  (rt.  $\text{မသုဉ်း}$  to go).

2nd Per. Plu.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$  (protect us);  $\text{မသုဉ်း}$   
 ( $\text{မသုဉ်း}$ ) do ye teach (me).

3rd Per. Sing.— $\text{မသုဉ်း}$ ,  $\text{မသုဉ်း}$  (orig.,  $\text{မသုဉ်း}$ );

ṛṣṇa Vend. 20, 12 (rt. ṛṣ to smite), ṛṣṇa, ṛṣṇa,  
ṛṣṇa, ṛṣṇa

3rd Per. Plu.—ṛṣṇa (rt. ṛ to go); ṛṣṇa (rt. ṛ to come); ṛṣṇa, ṛṣṇa (rt. ṛ to assemble); ṛṣṇa (rt. ṛ to go); ṛṣṇa (rt. ṛ to go)

### 325. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

1 ṛṣṇa

ṛṣṇa?

2 ṛṣṇa

ṛṣṇa

ṛṣṇa (Gāth.)

3 ṛṣṇa (Y. 28, 9)

ṛṣṇa

### 326. Other verbal forms of the same:—

1st Per. Sing.—ṛṣṇa, ṛṣṇa

2nd Per. Sing.—ṛṣṇa.—Mark ṛṣṇa  
(rt. ṛ to go) Vend. 19, 6.

2nd Per. Plu.—ṛṣṇa, ṛṣṇa, ṛṣṇa (rt. ṛ to go)

### 327. Potential Mood—Parasmaipada.

*Singular.*

*Plural.*

1 ṛṣṇa

ṛṣṇa

2 ṛṣṇa

ṛṣṇa

3 ṛṣṇa

ṛṣṇa

### 328. Other verbal forms of the same:—

2nd Per. Sing.—ṛṣṇa, ṛṣṇa, ṛṣṇa, ṛṣṇa

3rd Per. Sing.—ṛṣṇa (also, ṛṣṇa, ṛṣṇa)

ද්‍යාදාය, ද්‍යාදාය (rt. යාද); ද්‍යාදාය, ද්‍යාදාය (rt. යාද, යාද to teach); ද්‍යාදාය (rt. යාද), ද්‍යාදාය

3rd Per. Plu.—ද්‍යාදාය—Mark ද්‍යාදාය Geld., Y. 42, 6 (rt. යා to approach).

### 329. Potential Mood—Atmanepada.

*Singular.*

*Plural.*

1		ද්‍යාදාය
2	ද්‍යාදාය } ද්‍යාදාය }	ද්‍යාදාය
3	ද්‍යාදාය	ද්‍යාදාය

### 330. Other verbal forms of the same:—

2nd Per. Sing.—ද්‍යාදාය, ද්‍යාදාය, ද්‍යාදාය

3rd Per. Sing.—ද්‍යාදාය Y. 12, 6. [ද්‍යාදාය]

3rd Per. Plu.—ද්‍යාදාය, ද්‍යාදාය, ද්‍යාදාය, ද්‍යාදාය

### Paradigms of ඌ, to be—Second Class.

It is to be noted that this root is somewhat anomalous in its conjugation; its inflected forms in the Atmanepada are not to be found.

### 331. Present Tense—Parasmaipada.

*Singular.*

*Dual.*

*Plural.*

1 ඌ, ඌ අස්මි		උභය, උභය ස්ම:
2 ඌ, ඌ අසි		උභය ස්ම
3 ඌ, ඌ අස්මි	උභය ස්ම:	{ ඌ සන්ති උභය සන්ති

### 332. Present Subjunctive—Parasmaipada.

3rd Per. Sing.—උභය Y. 30, 11; Y. 31, 22; Y. 53, 7.

**333. Imperfect Tense—Parasmaipada.**3rd Per. Sing.  $\text{သံ, ပုလဲသံ, *သံ}$ **334. Imperfect Subjunctive.***Singular.**Plural.*2  $\text{ပုလဲသံ}$ 3  $\text{ပုလဲသံ}$  $\text{ပုလဲ, ပုလဲသံ}$ **335. Imperative Mood—Parasmaipada.***Singular.**Plural.*3  $\text{ပုလဲသံ, ပုလဲသံ အသံ}$  $\text{ပုလဲသံ အသံ}$ **336. Precative or Benedictive.***Singular.**Plural.*1  $\text{ပုလဲသံ အသံ}$  $\text{ပုလဲသံ အသံ}$ 2  $\text{ပုလဲသံ အသံ:}$   $\left\{ \text{ပုလဲသံ အသံ, ပုလဲသံ အသံ} \right.$   
 $\text{အသံ}$ 3  $\left\{ \text{ပုလဲသံ, ပုလဲသံ} \right.$   $\left\{ \text{ပုလဲသံ, ပုလဲသံ, ပုလဲသံ} \right.$   
 $\text{အသံ}$ **337. Perfect Tense—Parasmaipada.***Singular.**Plural.*3  $\left\{ \text{ပုလဲသံ} \right.$   $\left\{ \text{ပုလဲသံ} \right.$   
 $\text{ပုလဲသံ (Geld.)}$   $\left\{ \text{ပုလဲသံ Gâth.} \right.$ **338. Perfect Subjunctive—Parasmaipada.†***Singular.**Dual.**Plural.*1  $\text{ပုလဲသံ, ပုလဲသံ}$ 3  $\left\{ \text{ပုလဲသံ, ပုလဲသံ} \right.$   $\left\{ \text{ပုလဲသံ (for ပုလဲသံ?)} \right.$   
 $\text{Yt. 13, 12.}$   $\text{Y. 60, 11.}$ 

\* In Yt. 14, 46 ; it is used in the sense of the plural ; e g.,

...သံ ပုလဲသံ သံ ပုလဲသံ ပုလဲသံ ပုလဲသံ ပုလဲသံ ပုလဲသံ

† F. Justi and A. Hovelacque.

### 339. Remarks on some irregular roots of the Second Class.

Rt. **वृ** (वृ to will, to desire) drops the radical **वृ** in all weak forms; e. g., **वृष्यसे**, **वृष्यसे**, **वृष्यसे**, **वृष्यसे** (also, **वृष्यसे**), &c. Comp. Sans. वृषि, वृषि, वृषि; but उवृषः, उवृष, उवृषन्ति, &c. (rt. वृ to wish).

**वृ** (वृ to lie down, to stretch) gunates (sometimes vridhhies) its vowel in all the forms; e. g., **वृष्यसे** (pres. 3 sing. Parasmai.; **वृष्यसे**, **वृष्यसे**. Comp. Sans. वृषे, वृषे (rt. वृ to lie down); वृषति (rt. वृ to join).

Roots **वृ** (हृ to smite) and **वृ** (स्तु to praise) insert **वृ** before the personal terminations in some of their forms; e. g., **वृष्यसे**, **वृष्यसे** imperf. subjunc.; **वृष्यसे** pres. subjunc.; **वृष्यसे** imperf.; **वृष्यसे** imperf. subjunc.; **वृष्यसे** pot 3 sing. &c. Comp. Ved. हृ to strike. Rt. **वृ**, in some of the weak forms before vowel-terminations, drops its radical **वृ** and changes its **वृ** to **वृ** (according to para. 28); e. g., **वृष्यसे** pres. 1st per. sing. Atmane. (orig., **वृ** + **वृष्यसे**); **वृष्यसे** Pres. 3 plu. Parasmai. Comp. Sans. वृषन्ति, वृषन्ति (rt. हृ to strike). This root (*viz.*, **वृ**) is mostly used in the Atmanepada.

**वृ** (आ-हृ to approach) forms imperf. subjunc. 3 sing. Parasmai. **वृष्यसे**

Rt. **वृ** (हृ to weep) forms **वृष्यसे** (wept, lamented) imperf. 3 sing. Atmane.; but, **वृष्यसे**, **वृष्यसे**

Rt. **वृ** (वृ to proclaim, to teach) changes its special base by adding **वृ** in some of its forms; e. g., **वृष्यसे** (Gāth)

ਪ੍ਰਧਾਨਪਤ੍ਰਮ, ਪ੍ਰਧਾਨਪਤ੍ਰਯੁਜ (Gāth.), ਪ੍ਰਧਾਨਪਤ੍ਰਯੁਜ (Gāth.),  
ਪ੍ਰਧਾਨਪਤ੍ਰਮ

Rt. ਪਤ੍ਰਮ (वस् to wear, as clothes) inserts ੁ in ਪ੍ਰਧਾਨਪਤ੍ਰਮ,  
ਪ੍ਰਧਾਨਪਤ੍ਰਮਪਤ੍ਰ (Geld. ਪ੍ਰਧਾਨਪਤ੍ਰਯੁਜਪਤ੍ਰ Y. 58, 5). [in ਪ੍ਰਧਾਨਪਤ੍ਰਮ

. Rt. ਪ (to be) drops its radical ੁ in weak forms except

## Paradigms of the Third Conjugation.

ROOT ੁ TO GIVE, TO CREATE, TO MAKE—THIRD CLASS.

Special strong base ੁ, ੁ, Sans. वदा, वधा.

Special weak base ੁ, ੁ, Sans. वद्, वध

*Note.*—ਇ is irregular in some of its conjugational forms, and in several instances, especially in the Gāthā dialect, the personal terminations are subjoined directly to the root. The irregular verbal forms given in the following paradigms are such as are actually found in the texts.

### 340. Present Tense—Parasmaipada.

Singular.	Plural.
1 ੁ	ੁ ੁ ੁ (Y. 68, 1)
2 ੁ, ੁ	ੳ
3 ੁ, ੁ ੁ Wester. Y. 46, 8 ੁ, ੁ	ੁ, ੁ ੁ Y. 46, 1 ੁ Y. 32, 15

*Note.*—Comp. Sans. वृद्धि (rt. वृ), विप्रति (rt. वृ)—3 plu. In Sanskrit the termination अन्ति loses its न् after roots of the 3rd class.

**341. Other verbal forms of the same:—**

1st Per. Sing.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$ ,  
 $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$ );  $\text{ṣaṣṭa}$  (orig.,  $\text{ṣaṣṭa}$ )

2nd Per. Sing.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$

2nd Per. Plu.—Mark  $\text{ṣaṣṭa}$  Y. 50, 5 (Sams. rt.  $\text{ṣaṣṭa}$ )  
 Ye advance with friendliness (Mills).

3rd Per. Sing.— $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$  to see);  $\text{ṣaṣṭa}$ ,  
 $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$  to cleanse).—Mark the guṇat-  
 ing of the reduplicative syllable instead of the radical vowel.

3rd Per. Plu.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$

**342. Present Tense—Atmanepada.**

Singular.

Plural.

1	$\text{ṣaṣṭa}$ , $\text{ṣaṣṭa}$ $\text{ṣaṣṭa}$	$\text{ṣaṣṭa}$
3	$\text{ṣaṣṭa}$ , $\text{ṣaṣṭa}$ Geld. $\text{ṣaṣṭa}$ Y. 44, 19	$\text{ṣaṣṭa}$ $\text{ṣaṣṭa}$

**343. Other verbal forms of the same:—**

3rd Per. Sing.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$  Yt. 17, 6.

3rd Per. Plu.— $\text{ṣaṣṭa}$ ,  $\text{ṣaṣṭa}$

**344. Present Subjunctive—Parasmaipada.**

2nd Per. Sing.— $\text{ṣaṣṭa}$  (for  $\text{ṣaṣṭa}$ ) Yt. 24, 22.

3rd Per. Sing.— $\text{ṣaṣṭa}$  (rt.  $\text{ṣaṣṭa}$  to see). Yt. 10, 13.

**345. Present Subjunctive—Atmanepada.**

3rd Per. Sing.— $\text{ṣaṣṭa}$  (orig.,  $\text{ṣaṣṭa}$ );  
 rt.  $\text{ṣaṣṭa}$  to stand).



**346. Imperfect Tense—Parasmaipada.***Singular.**Plural.*

1 နေ့သေ

2 နေ့သေ

3 နေ့သေ } နေ့သေ }  
နေ့သေ, နေ့သေ } နေ့သေ }**347. Other verbal forms of the same:—**

1st Per. Sing.—နေ့သေ-အသေ, နေ့သေ-အသေ, နေ့သေ-အသေ

2nd Per. Sing.—နေ့သေ-အသေ, နေ့သေ-အသေ

3rd Per. Sing.—နေ့သေ-အသေ, နေ့သေ-အသေ, နေ့သေ-အသေ  
နေ့သေ-အသေ, နေ့သေ-အသေ, နေ့သေ-အသေ (orig., နေ့သေ-အသေ)

3rd Per. Plu.— နေ့သေ, နေ့သေ

**348. Imperfect Tense—Atmanepada.***Singular.**Plural.*

1 နေ့သေ, နေ့သေ

3 နေ့သေ

**349. Other verbal forms of the same:—**3rd Per. Sing.—နေ့သေ, နေ့သေ-အသေ (orig., -အသေ)  
နေ့သေ-အသေ)

3rd Per. Plu.—နေ့သေ-အသေ

**350. Imperfect Subjunctive—Parasmaipada**

2nd Per. Sing.—နေ့သေ Y. 44, 15.

3rd Per. Sing.—နေ့သေ-အသေ (orig., နေ့ + နေ့သေ, rt. နေ);  
နေ့သေ-အသေ, နေ့သေ, နေ့သေ, (Y. 46, 13); နေ့သေ  
(rt. နေ့ to see); နေ့သေ, နေ့သေ-အသေ

3rd Per. Plu.—နေ့သေ-အသေ



**354. Potential Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	ॐ॒दा॒मि॒ (Y. 44, 14) ॐ॒दा॒मि॒		ॐ॒दा॒म॒
2	ॐ॒दा॒म॒ ॐ॒दा॒म॒		ॐ॒दा॒म॒
3	ॐ॒दा॒म॒ (Y. 23, 2) ॐ॒दा॒म॒ (Y. 44, 10) ॐ॒दा॒म॒	ॐ॒दा॒म॒ (Yt. 13, 76)	ॐ॒दा॒म॒ ॐ॒दा॒म॒

**355. Other verbal forms of the same:—**

1st Per. Plu.—ॐ॒दा॒म॒ Y. 35, 3 (rt. ॐ॒दा॒म॒)

2nd Per. Sing.—ॐ॒दा॒म॒.—Mark ॐ॒दा॒म॒ Y. 43,

10—a shortened form of ॐ॒दा॒म॒ (rt. ॐ॒दा॒म॒)

3rd Per. Sing.—ॐ॒दा॒म॒ (rt. ॐ॒दा॒म॒ to see); ॐ॒दा॒म॒

3rd Per. Plu.—ॐ॒दा॒म॒... ॐ॒दा॒म॒ Wester. Vend. 8, 37.

**356. Potential Mood—Atmanepada.**

2	ॐ॒दा॒म॒	ॐ॒दा॒म॒
3	ॐ॒दा॒म॒ (Y. 43, 2) ॐ॒दा॒म॒ (Afr. 1, 4) ॐ॒दा॒म॒	ॐ॒दा॒म॒

**357. Other verbal forms of the same:—**

2nd Per. Sing.—ॐ॒दा॒म॒, ॐ॒दा॒म॒ Geld.

3rd Per. Sing.—ॐ॒दा॒म॒, ॐ॒दा॒म॒

**358. Remarks on some irregular roots of the Third Class:—**

Roots ॐ॒दा॒म॒ (ॐ॒दा॒म॒ to give) and ॐ॒दा॒म॒ (ॐ॒दा॒म॒ to place, to create, to

do) form their special weak bases **وٲ** Sans. **वृ** and **وٲ** Sans. **वृ**; the final **وٲ** and **وٲ** combine with **وٲ** to **وٲ**, which, in the Gāthā dialect, occasionally becomes sonant, i. e., **وٲ**; e. g., **وٲوٲوٲ** Geld. Y. 51, 19 (for **وٲوٲوٲوٲ**)

Rt. **وٲوٲ** (निज् to cleanse) guṇates the vowel of the reduplicative syllable and not the radical vowel; e. g., **وٲوٲوٲوٲوٲ**. Comp. Sans. **नेनिजानि, अनेनिजम्** (rt. निज् to cleanse).

Rt. **وٲ** (हा to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. E. g.

Strong forms.—**وٲوٲ, उٲوٲ, उٲوٲ, उٲوٲ**. Exception:—**وٲوٲ, उٲوٲ, उٲوٲ, उٲوٲ**. Weak forms **وٲ, उٲ, उٲ, उٲ**...

Rt. **وٲ** (to pay the penalty for) guṇates its vowel in **وٲ** **وٲ** imperf. 3 plu. Parasmai.

Rt. **وٲ** (स्था to stand) drops, in some of its forms, the vowel of the reduplicative syllable; e. g., **وٲ** (pres. 1 sing. Parasmai. (orig., **وٲ**); **وٲ, उٲ, उٲ, उٲ** (orig., ... + **وٲ**).

## Paradigms of the Fourth Conjugation.

Root **وٲ** to work—Fourth Class.

Unchangeable special base **وٲ**

### 359. Present Tense—Parasmaipada.

*Singular.*

*Plural.*

1 **وٲ**

**وٲ**

2 **وٲ**

**وٲ**

3 **وٲ**

**وٲ, उٲ, उٲ**



3rd Per. Plu.—**ကလေးကလေးတို့, ကလေးကလေး, -ကလေး**  
**ကလေး, ကလေးကလေးတို့, ကလေးကလေးတို့**.—Mark the  
 shortening of **ကလေး** to **လေး** in the last word.

### 363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—**အသေအသေ**

2nd Per. Sing.—**အသေအသေ**—**သေ** Vend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive **သ**.

3rd Per. Sing.—**အသေအသေ, အသေအသေ**

3rd Per. Plu.—**အသေအသေ**

### 364. Present Subjunctive—Atmanepada.

1st Per. Sing.—**အသေအသေ, အသေအသေ**.—Mark **အသေအသေ**  
 Y. 45, 3 I shall conceive (it).

3rd Per. Sing.—**အသေအသေအသေ**

3rd Per. Plu.—**အသေအသေအသေ, အသေအသေအသေ** (rt. **အသေ**)

### 365. Imperfect Tense—Parasmaipada.

*Singular.*

*Plural.*

1 **အသေအသေ** { Y. 35, 3. **အသေအသေအသေ, အသေအသေအသေ**

2 **အသေအသေ** **အသေအသေအသေ**

3 **အသေအသေ** **အသေအသေအသေ**

### 366. Other verbal forms of the same :—

2nd Per. Sing.—**အသေအသေအသေ, အသေအသေ**

3rd Per. Sing.—**အသေအသေ**

3rd Per. Plu.—**အသေအသေ; အသေအသေ** Wester., **အသေအသေ** Geld.

Yt. 13, 98 (rt. **အသေအသေ** to grow).



	<i>Singular.</i>	<i>Plural.</i>
2	၁၁၁၁၁	၁၁၁၁၁၁၁
3	၁၁၁၁၁၁	၁၁၁၁၁၁၁

### 372. Other verbal forms of the same:—

1st. Per. Sing.—၁၁၁၁၁၁၁ (rt. ၁၁၁); ၁၁၁၁၁၁၁၁ (rt. ၁၁၁၁ to sink into); ၁၁၁၁၁ (rt. ၁၁၁).

2nd Per. Sing.—၁၁၁၁, ၁၁၁၁၁ (orig., ၁၁၁၁; rt. ၁၁၁); ၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁ (Wester.) stay for me; ၁၁၁၁၁၁ (Prof. Justi; rt. ၁၁၁၁)

2nd Per. Plu.—၁၁၁၁၁ Y. 8, 3.

3rd Per. Sing.—၁၁၁၁၁၁၁ Y. 35, 6; ၁၁၁၁၁၁

### 373. Imperative Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	၁၁၁၁၁	၁၁၁၁၁၁၁
2	၁၁၁၁၁၁	၁၁၁၁၁၁၁
3	၁၁၁၁၁၁ Y. 10, 20	၁၁၁၁၁၁၁

### 374. Other verbal forms of the same:—

2nd Per. Sing.—၁၁၁၁၁၁၁...၁၁ (rt. ၁၁၁); ၁၁၁၁၁ (rt. ၁၁၁ to sit).

### 375. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	၁၁၁၁၁	၁၁၁၁၁၁၁
2	၁၁၁၁၁	၁၁၁၁၁၁၁
3	၁၁၁၁၁	၁၁၁၁၁၁



**376. Other verbal forms of the same:—**2nd Per. Sing.— $\text{နာမိသမ္ပာယ}$ 3rd Per. Sing.— $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ **377. Potential Mood—Atmanepada.***Singular.**Plural.*2  $\text{နာမိသမ္ပာယံ}$  $\text{နာမိသမ္ပာယံ}$ 3  $\text{နာမိသမ္ပာယံ}$  $\text{နာမိသမ္ပာယံ}$ **378. Other verbal forms of the same:—**1st Per. Plu.—Mark  $\text{နာမိသမ္ပာယံ}$  Y. 9, 21.3rd Per. Sing.— $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ ;  $\text{နာမိသမ္ပာယံ}$   
 $\text{နာမိသမ္ပာယံ}$  (rt.  $\text{နာမိသမ္ပာယံ}$ )3rd Per. Plu.— $\text{နာမိသမ္ပာယံ}$  Yt. 10, 122.**379. Remarks on some Irregular Roots of the Fourth Class.**

Roots  $\text{ဇာ}$  (ဇာ to know) and  $\text{ဇာ}$  (ဇာ to fight) lengthen their vowel; e. g.,  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ ;  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ .—Comp. Sans.  $\text{माद्यति}$ ; rt.  $\text{मद्}$  to be intoxicated;  $\text{क्राम्यति}$ ; rt.  $\text{क्रम्}$  to go.

Rt.  $\text{သ}$  (သ to wash, to perform the ceremony of bathing) shortens its vowel; e. g.,  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$  ...  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ , &c.

Rt.  $\text{ဆ}$  (ဆ to perish, to be lost) substitutes  $\text{န}$  for  $\text{သ}$  in the imperat. 2 sing. Parasmai; e. g.,  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$ ,  $\text{နာမိသမ္ပာယံ}$

Rt.  $\text{ပျ}$  (ပျ to grow) drops its  $\text{သ}$  in all forms,

Rt. **לָבַד** (to weave) drops its **ו** in the strong forms;  
*e. g.*, **לָבַדְתִּי**, **לָבַדְתָּ**, **לָבַדְתָּ**, **לָבַדְתָּ**

Rt. אָדאָם (to die) gupates its vowel; e. g., אָדאָם-גאָט, אָדאָם-הויז, אָדאָם-באָר.

## Paradigms of the Fifth Conjugation.

Special strong base  $\text{LiAlH}_4$ ; Special weak base  $\text{Al}(\text{OH})_3$

*Singular.*

*Plural.*

1	သင်္ဃာတိ	သင်္ဃာတိ
2	*သင်္ဃာတိ Geld. Y. 10, 13	သင်္ဃာတိ
3	သင်္ဃာတိ	သင်္ဃာတိ

1st Per. Sing.— $\text{ḥ} \text{ṣ} \text{ṣ}$  (rt.  $\text{ḥ} \text{ṣ}$ )

\* Mark the weakening of the special base.



	<i>Singular.</i>	<i>Plural.</i>
3	ဗုဒ္ဓါဒါဒါ	Wester $\left. \begin{array}{l} *ဗုဒ္ဓါဒါဒါ \\ *ဗုဒ္ဓါဒါဒါ \end{array} \right\}$

### 386. Other verbal forms of the same:—

2nd Per. Plu.—ဗုဒ္ဓါဒါဒါ Gāth. (rt. ဗုဒ္ဓါ to beguile).

3rd Per. Sing.—ဗုဒ္ဓါဒါဒါဒါဒါ, ဗုဒ္ဓါဒါဒါ (rt. ဗုဒ္ဓါဒါ);  
ဗုဒ္ဓါဒါဒါ, ဗုဒ္ဓါဒါဒါ...

### 387. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	ဗုဒ္ဓါဒါဒါ	ဗုဒ္ဓါဒါဒါ
2	ဗုဒ္ဓါဒါဒါ	ဗုဒ္ဓါဒါဒါ
3 ‡	ဗုဒ္ဓါဒါဒါ	ဗုဒ္ဓါဒါဒါ

### 388. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—ဗုဒ္ဓါဒါဒါဒါ, ဗုဒ္ဓါဒါဒါဒါ, ဗုဒ္ဓါဒါဒါ

3rd Per. Plu.—ဗုဒ္ဓါဒါဒါ

### 389. Imperative Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	ဗုဒ္ဓါဒါဒါ	ဗုဒ္ဓါဒါဒါ
2	$\left. \begin{array}{l} ဗုဒ္ဓါဒါဒါ \\ (Vend. 2, 25) \text{ ဗုဒ္ဓါဒါဒါ} \end{array} \right\}$	ဗုဒ္ဓါဒါဒါ
3	ဗုဒ္ဓါဒါဒါ	ဗုဒ္ဓါဒါဒါ

\* Mark the strengthening of the special base in the weak termination; see Y. 30, 9; Yt. 10, 51.

† Compare Sans. अमुचि (rt. मु to squeeze out).

‡ Similarly, ဗုဒ္ဓါဒါ Y. 9, 3. 4. 7. 9.

**390. Other verbal forms of the same :—**

2nd Per. Sing.— $\text{...}$  Y. 9, 28.

2nd Per. Plu.— $\text{...}$  Geld. Yt. 13, 34.

**391. Imperative Mood—Atmanepada.***Singular.**Plural.*

- |   |                          |              |
|---|--------------------------|--------------|
| 1 | $\text{...}$             | $\text{...}$ |
| 2 | Y. 40, 1. * $\text{...}$ | $\text{...}$ |
| 3 | $\text{...}$             | $\text{...}$ |

**392. Potential Mood—Parasmaipada.***Singular.**Plural.*

- |   |              |              |
|---|--------------|--------------|
| 1 | $\text{...}$ | $\text{...}$ |
| 2 | $\text{...}$ | $\text{...}$ |
| 3 | $\text{...}$ | $\text{...}$ |

**393. Other verbal forms of the same :—**

2nd Per. Sing.— $\text{...}$

3rd Per. Sing.— $\text{...}$  (rt.  $\text{...}$ )

**394. Potential Mood—Atmanepada.***Singular.**Plural.*

- |   |                |              |
|---|----------------|--------------|
| 1 | $\text{...}$ ? | $\text{...}$ |
| 2 | $\text{...}$   | $\text{...}$ |
| 3 | $\text{...}$   | $\text{...}$ |

\* In the Gâthâ dialect the verb-terminations are occasionally added directly to the root. Mark  $\text{...}$  Y. 9, 2 (rt.  $\text{...}$  Sans.  $\text{...}$  to express the Hom juice).

### 395. Remarks on some Irregular Roots of the Fifth Class.

Roots **𐌂𐌰** (𐌰 to hear) and **𐌂𐌰𐌶** (to give, to deliver) insert **𐌶** and **𐌶** respectively after **𐌂** in some of their forms; e. g., **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**

Rt. **𐌂𐌰** (to hear) changes its special base in **𐌂𐌰𐌶𐌰𐌶** imperat. 3 sing. Parasmai.; **𐌂𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶** imperat, 2 plu. Parasmai.

Rt. **𐌂𐌰𐌶** (to do, to make) adds **𐌶** in some of its forms, after gunating **𐌶** of the special base; e. g., **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** pres. subjunc. 2 sing. Parasmai.; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** imperf. subjunc. 3 sing. Parasmai.; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** plu.; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** imperat. 2 sing. Parasmai.

Rt. **𐌂𐌰𐌶** (𐌰 to express the Hom juice, to prepare) inserts **𐌶** in **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** imperat. 2 sing. Atmane.

In some instances of weak forms, the final **𐌶** of the special base becomes lengthened; e. g., **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**...𐌂𐌰𐌶𐌰𐌶

### Paradigms of the Sixth Conjugation.

#### Root **𐌂𐌰𐌶** to ask—Sixth Class.

Unchangeable special base **𐌂𐌰𐌶𐌰𐌶**

### 396. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	<b>𐌂𐌰𐌶𐌰𐌶𐌰𐌶</b>	<b>𐌂𐌰𐌶𐌰𐌶𐌰𐌶</b>	<b>𐌂𐌰𐌶𐌰𐌶𐌰𐌶</b>
Y. 44, 1	<b>𐌂𐌰𐌶𐌰𐌶𐌰𐌶</b>		

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	အလေ့ဆင်၏လေ		အလေ့ဆင်၏လေ
3	အလေ့ဆင်၏လေ	အလေ့ဆင်၏လေ	အလေ့ဆင်၏လေ

### 397. Other verbal forms of the same:—

1st Per. Sing.—အလေ့ဆင်၏လေ Wester. Yt. 5, 50.

1st Per. Plu.—အလေ့ဆင်၏လေ (rt. အလေ့ဆင်၏လေ to wither) ;  
အလေ့ဆင်၏လေ Geld., Y. 10, 15 (rt. အလေ့ဆင်၏လေ to let flow).

2nd Per. Plu.—အလေ့ဆင်၏လေ you learn; အလေ့ဆင်၏လေ you wish;  
အလေ့ဆင်၏လေ Geld. (Y. 32, 4)

3rd Per. Sing.—အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ,  
အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ,  
အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ (but အလေ့ဆင်၏လေ Vend. 9, 2);  
အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ Geld.  
(also, အလေ့ဆင်၏လေ; orig., အလေ့ဆင်၏လေ + အလေ့ဆင်၏လေ); အလေ့ဆင်၏လေ...အလေ့ဆင်၏လေ  
he flees from. (rt. အလေ့ဆင်၏လေ to go).

3rd Per. Du.—အလေ့ဆင်၏လေ (Y. 57, 2).

3rd Per. Plu.—အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ,  
အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ; also, အလေ့ဆင်၏လေ (they find); အလေ့ဆင်၏လေ,  
အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ, အလေ့ဆင်၏လေ,  
အလေ့ဆင်၏လေ (rt. အလေ့ဆင်၏လေ).

### 398. Present Tense—Atmanepada.

1	အလေ့ဆင်၏လေ	အလေ့ဆင်၏လေ
2	အလေ့ဆင်၏လေ	
3	အလေ့ဆင်၏လေ	အလေ့ဆင်၏လေ

**399. Other verbal forms of the same :—**

1st Per. Sing.—**မသံ, မသံဗ, မသံဗ-လောမ, မှဲး**;  
also, **သံး** Y. 46, 2. I cry (to Thee).

1st Per. Plu.—**မသံသေဗ, မသံသေဗ, -မသံသေဗ**  
**မသံ, မသံသေဗ** [မှဲး]

2nd Per. Plu.—**မသံသေဗ** (Y. 53, 6) ye slay; rt. **မှဲး**,

3rd Per. Sing.—**မသံသေဗ, မသံသေဗ...သံ, မသံသေဗ**,  
**မသံသေဗ**

3rd Per. Du.—**မသံသေဗ** Vend. 8, 10.

3rd Per. Plu.—**မသံသေဗ, မသံသေဗ, မသံသေဗ**,  
**မသံသေဗ-သံ, မသံသေဗ, မသံသေဗ, မသံသေဗ**

**400. Present Subjunctive—Parasmaipada.**

1st Per. Plu.—**သံသေဗ** Y. 51, 2 (rt. **သံ** to live).

2nd Per. Sing.—**သံသေဗ, သံသေဗ** (the penulti-  
mate **သံ** being dropped; orig., **သံသေဗ**).

3rd Per. Sing.—**သံသေဗ**

3rd Per. Plu.—**သံသေဗ, သံသေဗ**

**401. Present Subjunctive—Atmanepada.**

1st Per. Sing.—**သံသေဗ, သံသေဗ, သံသေဗ**

2nd Per. Sing.—**သံသေဗ**

3rd Per. Sing.—**သံသေဗ**

3rd Per. Plu.—**သံသေဗ, သံသေဗ**

**402. Imperfect Tense—Parasmaipada.**

Singular.

Dual.

Plural.

1

**သံသေဗ****သံသေဗ****သံသေဗ**



	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	ဥသ၍လ		သလသ၍လ
3	ဗုသ၍လ		လ၍လ

#### 403. Other verbal forms of the same :—

1st Per. Sing.—သေ၍လ၍လ, သေလ၍လ—Mark သေလ၍လ  
Wester., သေလ၍လ Geld. Y. 43, 9 (rt. သေ၍လ).

1st Per. Du.—သသ၍လ Yt. 15, 40 (rt. သ to live).

2nd Per. Sing.—ဥသ၍လ

3rd Per. Sing.—ဗုသ၍လ, ဗုသ, ဗုသ, ဗုသ, ဗုသ, ဗုသ, ဗုသ, ဗုသ (ဗုသ Geld.); ဗုသ, ဗုသ—သ (rt. သ to sit). Mark ဗုသ (Vend. 18, 30) with the augment သ (see para. 296).

3rd Per. Plu.—သလ, သလ, သလ (they wept); သလ, သလ.

#### 404. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	ဥသ၍လ	သသ၍လ
2	သသ၍လ	သသ၍လ
3	သလသ၍လ	သလသ၍လ

#### 405. Other verbal forms of the same :—

1st Per. Sing.—Mark ဥသ၍လ (Vend. 2, 2) with the augment သ.

2nd Per. Sing.—Mark သ၍လ Wester. (Vend. 2, 1) Thou didst converse.

3rd Per. Sing.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**,  
**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်** to weep; the affixal **သ**  
of the class being dropped); **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်**)

3rd Per. Plu.—**သလ္လမဉ်ဉ်** (they wept); **သလ္လမဉ်ဉ်** Wester.,  
**သလ္လမဉ်ဉ်** Geld. Y. 32, 14 (rt. **သလ္လမဉ်ဉ်** to enter, to come).

#### 406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**  
**သလ္လမဉ်ဉ်** Yt. 13, 129 (orig., **သလ္လမဉ်ဉ်**); **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**

3rd Per. Plu.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်**).

#### 407. Imperative Mood—Parasmaipada.

*Singular.*

*Plural.*

1	<b>သလ္လမဉ်ဉ်</b>	<b>သလ္လမဉ်ဉ်</b>
2	<b>သလ္လမဉ်ဉ်</b>	<b>သလ္လမဉ်ဉ်</b>
3	<b>သလ္လမဉ်ဉ်</b>	<b>သလ္လမဉ်ဉ်</b>

#### 408. Other verbal forms of the same:—

1st. Per. Sing.—**သလ္လမဉ်ဉ်** I will vie (Justi and Mills).

1st Per. Plu.—**သလ္လမဉ်ဉ်**

2nd Per. Sing.—**သလ္လမဉ်ဉ်** (Y. 43, 10); **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်**

**သလ္လမဉ်ဉ်** to rise up). **သလ္လမဉ်ဉ်** live thou; **သလ္လမဉ်ဉ်** teach thou.

2nd Per. Plu.—**သလ္လမဉ်ဉ်** (orig., **သလ္လမဉ်ဉ်**)

3rd Per. Sing.—**သလ္လမဉ်ဉ်**

3rd Per. Plu.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်** Wester., **သလ္လမဉ်ဉ်** Geld.

#### 409. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

1	<b>သလ္လမဉ်ဉ်</b>	<b>သလ္လမဉ်ဉ်</b>
---	------------------	------------------

*Singular.**Plural.*2    **မဟာသင်္ဃာတေ****မေဃသင်္ဃာတေ**3    **မေဃသင်္ဃာတေ****မေဃသင်္ဃာတေ****410. Other Verbal forms of the same:—**1st Per. Sing.—**မဟာသင်္ဃာတေ**

2nd Per. Sing.—**မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**,  
**မဟာသင်္ဃာတေ**...**သင်္ဃာတေ**, also **မဟာသင်္ဃာတေ** (Wester.,—) being  
dropped ; see Vend. 2, 3).—Mark **မဟာသင်္ဃာတေ** do Thou hear  
(Y. 49, 7) ; **မဟာသင်္ဃာတေ**...**မဟာသင်္ဃာတေ** Y. 53, 3 (for **မဟာသင်္ဃာတေ**  
**မဟာသင်္ဃာတေ**, rt. **မဟာသင်္ဃာတေ**)

2nd Per. Plu.—**မဟာသင်္ဃာတေ** (Y. 45, 1).**411. Potential Mood—Parasmaipada.***Singular.**Dual.**Plural.*1    **မေဃသင်္ဃာတေ****မေဃသင်္ဃာတေ**2    **မဟာသင်္ဃာတေ****မဟာသင်္ဃာတေ**3    **မဟာသင်္ဃာတေ****\*မေဃသင်္ဃာတေ****မဟာသင်္ဃာတေ****412. Other verbal forms of the same:—**

2nd Per. Sing.—**မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**,  
**မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**—**သင်္ဃာတေ**

2nd Per. Plu.—**မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**

3rd Per. Sing.—**မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**, **မဟာသင်္ဃာတေ**,  
**မဟာသင်္ဃာတေ**

3rd Per. Plu.—**မဟာသင်္ဃာတေ** (rt. **သင်္ဃာတေ**), **မဟာသင်္ဃာတေ**,  
**မဟာသင်္ဃာတေ**

\* See Geld. Y. 12, 5. 6. Compare Sans. **तुवेत्** (rt. **तु** to strike).

### 413. Potential Mood—Atmanepada.

*Singular.*

*Dual.*

*Plural.*

1

မည်သို့သောကြောင့်နာမည်ကောင်းသောအရာများကို

2 **لعلل و سبب**

နေပြည်တော်၊ ၁၉၇၆ ခု၊ ဇူလိုင်လ ၁၁ ရက်

3      ၁၈၈၅ ခု      ၁၈၈၆ ခု      ၁၈၈၇ ခု

**414. Other verbal forms of the same:—**

2nd Per. Sing.—**دعوت** (Prof. Justi) Yt. 24, 12.

3rd Per. Sing.—അന്നു, അന്നു, അന്നു,  
അന്നു, അന്നു

3rd Per. Du.—**ሕረግ** (Vend. 8, 10).

3rd Per. Plu.—သနောသောမိ

### 415. Remarks on some Irregular Roots of the Sixth Class:—

Rt. सु (Sans. सद् to sit) changes its vowel to ः; e.g.,  
सु—सु—सु, सु—सु, सु—सु (also, सु—सु  
 and सु—सु); सु—सु, सु—सु, —सु  
सु—सु.—Comp. Sans. सिद्धि (rt. सद् to sit).

Roots  $\text{କ୍ଷୁ}$  (to cut) and  $\text{ନି}$  (to kill, to destroy) insert a penultimate nasal; *e.g.*,  $\text{କ୍ଷୁନି}$ ,  $\text{ନିନି}$ , &c.  $\text{କ୍ଷୁନି}$ ,  $\text{ନିନି}$ , &c. Comp. Sans.  $\text{कुन्तति}$  (rt.  $\text{कृत्}$  to cut; unchangeable special base  $\text{कुन्त}$ ).

Roots **ଶୁ** (to hear) and **ଦା** (विदा to enter, to become) lengthen their vowels ; *e.g.*, **ଦାୟା** imperat. 2 sing. Atmane.; **ଶୁଣୁ** plu.; **ଦାୟ** imperf. 3 sing. Atmane.; **ଦାୟା**, **ଦାୟ**, &c.

Rt. **𐬨𐬀𐬎𐬌𐬭𐬀** forms **𐬨𐬀𐬎𐬌𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** Gāth. (Y. 29, 1) imperf. 2 plu. Atmane.; and, with the prefix **𐬨𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Vend. 9, 2) pres. 3 sing. Parasmai.

Rt. **𐬨𐬀** (**𐬨𐬀** to wish), when preceded by the prefixes **𐬨𐬀𐬭𐬀** and **𐬨𐬀𐬭𐬀**, drops its vowel; e.g., **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (orig., **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**) imperat. 2 plu. Parasmai.; **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**, &c.

### Seventh Conjugation.

**416.** The verbal forms of roots of the seventh class in the four conjugational tenses and moods are very few. The following are such as are found in the Avestaic writings:—

Roots **𐬨𐬀𐬭𐬀** to know, **𐬨𐬀𐬭𐬀** to find, **𐬨𐬀𐬭𐬀** to empty.

Special strong base **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**

Special weak base **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**

### 417. Present Tense—Parasmaipada.

1st Per. Sing.—**𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (rt. **𐬨𐬀𐬭𐬀** to attribute).

3rd Per. Sing.—**𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (rt. **𐬨𐬀𐬭𐬀** to know); **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (rt. **𐬨𐬀𐬭𐬀** to find, to obtain); **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (rt. **𐬨𐬀𐬭𐬀** to empty); see paras. 28-29.

### 418. Present Subjunctive—Atmanepada.

1st Per. Plu.—**𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (rt. **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀** to know).

### Paradigms of the Eighth Conjugation.

Root **𐬨𐬀𐬭𐬀**, Sans. **𐬨𐬀𐬭𐬀** to draw—Eighth Class.

Special strong base **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**; Special weak base **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀**

**419. Present Tense—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	აწესებს <i>თანა</i>	აყვამის
2	აყვამის	აყვამის
3	აწესებს	აწესებენ

**420. Other verbal forms of the same:—**

3rd Per. Sing.—აწესებს, აწესებენ (rt. *წეს* multiply).

3rd Per. Plu.—აწესებენ (rt. *წეს* to promote, to increase);

აწესებენ, აწესებენ (rt. *წეს* to outrun ; see para. 58).

**421. Present Tense—Atmanepada.**

	<i>Singular.</i>	<i>Plural.</i>
1	* აწესებს, აწესებს <i>თან</i>	აწესებენ
2	აწესებს	
3	აწესებს	აწესებენ

**422. Present Subjunctive—Parasmaipada.**

1st Per. Sing.—აწესებ... *თან* (Y. 19, 7.) I will draw ( his soul) off...—(the personal termination is dropped).

**423. Imperfect Tense—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	აწესებ	აწესებ
2	აწესებ <i>თან</i>	აწესებ
3	აწესებ	აწესებ

\* *ა* is euphonically inserted.—Compare. *აწესებ*; see para. 58.

**424. Imperfect Tense—Atmanepada.***Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

**425. Imperative Mood—Parasmaipada.***Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

**426. Imperative Mood—Atmanepada.***Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

**427. Potential Mood—Parasmaipada.***Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

**428. Potential Mood—Atmanepada.***Singular.**Plural.*

- |   |        |        |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

\* Similarly, ଅତନ୍ତି Vend. 18, 70 (rt. ଅତନ୍ତି to slay).

† See ଅତନ୍ତି Y. 19, 7.

**Paradigms of the Ninth Conjugation.****Rt.** 𐤀𐤋𐤁𐤏𐤕 to bless, to love—**Ninth Class.**

Unchangeable special base 𐤀𐤋𐤁𐤏

**429. Present Tense—Parasmaipada.***Singular.**Plural.*

1	𐤀𐤋𐤁𐤏𐤕	𐤀𐤋𐤁𐤏𐤕𐤕𐤕 (Yt. 12, 3)
2	𐤀𐤋𐤁𐤏𐤕	𐤀𐤋𐤁𐤏𐤕𐤕
3	𐤀𐤋𐤁𐤏𐤕	𐤀𐤋𐤁𐤏𐤕𐤕𐤕

**430. Other verbal forms of the same:—**

1st Per. Sing.—𐤀𐤋𐤁𐤏𐤕 Vend. 18, 31 (rt. 𐤀𐤋𐤁, Sans. 𐤀 to bear offspring).

1st Per. Plu.—𐤀𐤋𐤁𐤏𐤕𐤕𐤕 Geld., 𐤀𐤋𐤁𐤏𐤕𐤕𐤕 Wester. (Y. 38, 4)—substituting 𐤕𐤕 for 𐤕—the characteristic mark of the

2nd Per. Sing.—𐤀𐤋𐤁𐤏𐤕 Vend. 18, 30. [class.

3rd Per. Sing. 𐤀𐤋𐤁𐤏𐤕𐤕, 𐤀𐤋𐤁𐤏𐤕𐤕, 𐤀𐤋𐤁𐤏𐤕𐤕𐤕 Y. 10, 13; 𐤀𐤋𐤁𐤏𐤕𐤕𐤕𐤕 Wester., 𐤀𐤋𐤁𐤏𐤕𐤕𐤕𐤕 Geld. Yt. 10, 143; 𐤀𐤋𐤁𐤏𐤕𐤕𐤕𐤕 Wester., 𐤀𐤋𐤁𐤏𐤕𐤕𐤕 𐤀𐤋𐤁𐤏𐤕 Geld. Yt. 10, 68.

[shave off.

3rd Per. Plu.—𐤀𐤋𐤁𐤏𐤕𐤕𐤕𐤕 (Justi); rt. 𐤀𐤋𐤁𐤏𐤕𐤕𐤕 to

**431. Present Tense—Atmanepada.***Singular.**Plural.*

1	* 𐤀𐤋𐤁𐤏𐤕	𐤀𐤋𐤁𐤏𐤕𐤕𐤕
2	𐤀𐤋𐤁𐤏𐤕	
3	𐤀𐤋𐤁𐤏𐤕	𐤀𐤋𐤁𐤏𐤕𐤕𐤕

\* Similarly, 𐤀𐤋𐤁𐤏𐤕𐤕, 𐤀𐤋𐤁𐤏𐤕𐤕; 𐤀𐤋𐤁𐤏𐤕𐤕𐤕 I fight against.



**432. Present Subjunctive—Atmanepada.**

1st Per. Sing.—**𐎠𐎡𐎢𐎣𐎤** Y. 49, 12.

3rd Per. Sing.—**𐎠𐎡𐎢𐎣𐎤𐎥𐎦** Wester. (Vend. 9, 47) instead of the 1st Per. Sing.

3rd Per. Plu.—**𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢**

**438. Imperative Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	ඳව්ව	ඳව්ව
2	ඳව්ව	ඳව්ව
3	ඳව්ව	ඳව්ව

**439. Other verbal forms of the same:—**

2nd Per. Sing.—ඳව්ව Y. 28, 11 (rt. ඳව්ව to fill up).

3rd Per. Sing.—ඳව්ව Y. 10, 1 ; also, ඳව්ව Y. 10, 1  
(rt. ඳව්ව to dwell).

3rd Per. Plu.—ඳව්ව Yt. 13, 157.

**440. Imperative Mood—Atmanepada.**

	<i>Singular.</i>	<i>Plural.</i>
1	ඳව්ව	ඳව්ව
2	ඳව්ව	ඳව්ව
3	ඳව්ව	ඳව්ව

**441. Other verbal forms of the same:—**

1st Per. Sing.—ඳව්ව (rt. ඳව්ව to fight).

2nd Per. Sing.—ඳව්ව (rt. ඳව්ව to shave off).

**442. Potential Mood—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	ඳව්ව	ඳව්ව
2	ඳව්ව	ඳව්ව
3	ඳව්ව	ඳව්ව



## 446. Present Tense—Parasmaipada.

*Singular.**Plural.*

1	അന്വർത്തമാനം	അന്വർത്തമാനം
2	അന്വർത്തമാനം	അന്വർത്തമാനം
3	അന്വർത്തമാനം	അന്വർത്തമാനം

## 447. Other verbal forms of the same:—

1st Per. Sing.—അന്വർത്തമാനം, അന്വർത്തമാനം Yt. 5, 63.  
 (rt. അ- to attain); അന്വർത്തമാനം, അന്വർത്തമാനം Wester.—  
 an abridged form of അന്വർത്തമാനം (rt. അ to disappear).

1st Per. Plu. അന്വർത്തമാനം, അന്വർത്തമാനം  
 Y. 41, 1; അന്വർത്തമാനം Y. 35, 7.

2nd Per. Sing.—അന്വർത്തമാനം, അന്വർത്തമാനം

2nd Per. Plu.—അന്വർത്തമാനം (Yt. 13, 38).

3rd Per. Sing.—അന്വർത്തമാനം (Geld.) Yt. 10, 18, 28;  
 അന്വർത്തമാനം, അന്വർത്തമാനം, -അന്വർത്തമാനം...  
 അന്വർത്തമാനം, അന്വർത്തമാനം (rt. അ to cause). അന്വർത്തമാനം he causes (me)  
 to ponder (rt. അ); അന്വർത്തമാനം he orders or fixes (caus. of  
 അ- നി-स्था); അന്വർത്തമാനം he frightens; caus. of അ;  
 അന്വർത്തമാനം (caus. of അ); അന്വർത്തമാനം (Wester.),  
 അന്വർത്തമാനം (Geld.) Yt. 8, 9 he makes (them) flow  
 (caus.) അന്വർത്തമാനം; Y. 43, 6 (rt. അ); അന്വർത്തമാനം

3rd Per. Du.—അന്വർത്തമാനം Y. 10, 3 (rt. അ to grow).

3rd Per. Plu.—അന്വർത്തമാനം (Geld.); അന്വർത്തമാനം,

ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ they marry; -  
 ႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ...ႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ...ႁၢၼ်ႈ, -  
 ႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ Y. 48, 10 (rt.  
 ႁၢၼ်ႈ to break, to destroy).

#### 448. Present Tense—Atmanepada. \_\_\_\_\_

*Singular.*

*Plural.*

- |   |                 |                 |
|---|-----------------|-----------------|
| 1 | ႁၢၼ်ႈႁၢၼ်ႈ      | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ |
| 2 | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ |                 |
| 3 | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ |

#### 449. Other verbal forms of the same:—

1st Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ

2nd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ (Prof. Justi) Yt. 4; 10.

3rd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ Vend. 18, 46.

3rd Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ they come flying (rt.  
 ႁၢၼ်ႈ); ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ; ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ (rt. ႁၢၼ်ႈ to  
 wound); ႁၢၼ်ႈႁၢၼ်ႈ Geld. Yt. 13, 30.

#### 450. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ

3rd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ (caus.) Yt. 10, 86,  
 (when) will he turn (us); rt. ႁၢၼ်ႈ to go.

3rd Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ

#### 451. Present Subjunctive—Atmanepada.

2nd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ (caus.) Y. 71, 16.

3rd Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ  
 ႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ (rt. ႁၢၼ်ႈ, Lat. Med-eri).

**452. Imperfect Tense—Parasmaipada.**

	<i>Singular.</i>	<i>Plural.</i>
1	မကုမိနု	မကုမိနု
2	မကုမိနု	မကုမိနု
3	မကုမိနု	မကုမိနု

**453. Other verbal forms of the same:—**

1st Per. Sing.—မကုမိနု, မကုမိနု

1st Per. Plu.—မကုမိနု (Wester.) Yt. 24, 32.

3rd Per. Sing.—မကုမိနု

3rd Per. Sing.—မကုမိနု caus. (rt. မကုမိနု to sit down); မကုမိနု, မကုမိနု (Geld.); မကုမိနု (with the temporal augment မ).—Mark မကုမိနု caus. (rt. မကုမိနု).

3rd Per. Du.—မကုမိနု Yt. 13, 78; rt. မကုမိနု Ved. မကုမိနု to overcome.

3rd Per. Plu.—မကုမိနု, မကုမိနု, မကုမိနု, မကုမိနု (မကုမိနု) they showed (the paths).

**454. Imperfect Tense—Atmanepada.**

	<i>Singular.</i>	<i>Plural.</i>
1.	မကုမိနု	မကုမိနု
2.	မကုမိနု	မကုမိနု
3.	မကုမိနု	မကုမိနု

**455. Other Verbal forms of the same:—**

3rd Per. Sing.—မကုမိနု (caus.) Yt. 13, 89; မကုမိနု မကုမိနု he established (rt. မကုမိနု); မကုမိနု Geld. Y. 44, 20 (rt. မကုမိနု to grow, to flourish).



3rd Per. Sing.—ရတနာတရား, ရတနာတရား အား အား အား let (him)  
 inculcate (it) Y. 35, 6 (rt. အား); ရတနာတရား အား အား အား

3rd Per. Plu.—*ḥayyū*

### 459. Imperative Mood—Atmanepada.

*Singular.*

*Plural.*

- |   |             |             |
|---|-------------|-------------|
| 1 | မိမိတို့အား | မိမိတို့အား |
| 2 | မိမိတို့အား | မိမိတို့အား |
| 3 | မိမိတို့အား | မိမိတို့အား |

**460. Other verbal forms of the same:—**

1st Per. Sing.—**אני** Geld. Yt. 9, 26 (rt. **אני**).

2nd Per. Sing.—ᲙᲗᲚᲠᲣ᲏ᲛᲧᲡ, ᲙᲗᲚᲠᲣ᲏ᲛᲧᲡ,  
ᲙᲗᲚᲠᲣ᲏ᲛᲧᲡ ᲕᲱᲃᲥ; ᲙᲗᲚᲠᲣ᲏ᲛᲧᲡ, ᲙᲗᲚᲠᲣ᲏ᲛᲧᲡ  
Geld. (for ᲙᲗᲚᲠᲣ᲏ᲛᲧᲡ)—Visp. 8, 1.—Rev. Dr. Mills.

2nd Per. Plu.—**မေ့မသောပြုမူ**, **မေ့မသောအား...**သော,  
**မေ့မသောပြုမူ**, **မေ့မသောပြုမူ**-သော

#### 461. Potential Mood--Parasmaipada.

*Singular.*

*Plural.*

- |   |  |  |  |
|---|--|--|--|
| 1 | <u>          </u><br><u>          </u> |  | <u>          </u><br><u>          </u> |
| 2 | <u>          </u><br><u>          </u> |  | <u>          </u><br><u>          </u> |
| 3 | <u>          </u><br><u>          </u> |  | <u>          </u><br><u>          </u> |

**462. Other verbal forms of the same:—**

1st Per. Plu.—**באנו** (caus.) we can herald forth  
(Y. 49, 9); rt. **בא** **שמע** to hear.

2nd Per. Sing.—*မင်းသားတို့အားလုံး, မင်းသားတို့, -မင်းသားတို့, မင်းသားတို့* (rt. *မင်းသား* to sit down).





### 466. Verbs that are conjugated both in the Parasmaipada and the Atmanepada.

(to carry) 1st cl. ; (to sit) 2nd cl. ; (to go) 2nd cl. ; (to go) ; (to wish) 6th cl. ; (to do) 5th cl. ; (to eat, to drink) 1st. cl. ; (to rule) 1st cl. ; (to hold) ; (to smite) 2nd cl. ; (to hold, to support) ; (to fasten) 1st cl. ; (to give, to create) 3rd cl. ; (to rush forth) 1st cl. ; (to perish, to be lost) 4th cl. ; (to protect) 2nd cl. ; (to ask) 6th cl. ; (to grant, to bestow) 1st cl. ; (to be) 1st cl. ; (to carry) 1st cl. ; (to speak) 2nd cl. ; (to grow) ; (to grow) 4th cl. ; (to speak) 3rd cl. ; (to carry, to bear) 1st cl. ; (to work) 4th cl. ; (to stand) 3rd cl. ; (to bathe, to wash) 4th cl. ; (to hear) 5th cl.

### Roots that form their special base in two or more ways.

467. Verbal forms having the same root and signification belong, in several instances, to more than one class in the conjugational tenses and moods. *E. g.*

(to do)—(to do) 5th class, imperat. 2nd sing. Parasmai. ; (to do) 2nd cl. , imperat. 2nd sing. Atmane. [6th cl.

(to dwell)—(to dwell) 2nd cl. ; (to dwell), (to dwell)

(to hide, to protect)—(to hide, to protect) 1st cl. ; (to hide, to protect) 6th cl.

(to seize, to take hold of, to get)—(to seize, to take hold of, to get) 9th cl. ; (to seize, to take hold of, to get) 6th cl.

(to cut, to pare off)—(to cut, to pare off) 2nd cl. ; (to cut, to pare off) 6th cl.

ଦ to give, to make, to place—ଦୁଅ, ଦରା, ଦୁଅ  
2nd cl. ; ଦରା, ଦୁଅ 3rd cl. , &c. [2nd cl.

ଦ to fashion—ଦୁଅ 1st cl. ; ଦରା, ଦୁଅ  
ଦ to discern—ଦରା 2nd plu. Parasmai. 1st  
cl. ; ଦରା pot. 3rd sing. Parasmai., ଦରା pot.  
3rd sing. Atmane. 9th cl.

ଦ to deceive—ଦ 1st cl. ; ଦ (Gâth.) 5th cl. ;  
imperf. 3rd sing. Atmane. Comp. Sans. ଦ 1st cl. special base  
ଦ ; 5th cl. , special base ଦ.

ଦ to protect—ଦରା, ଦରା 2nd cl. ; ଦରା 4th cl.

ଦ to remember, to recite—ଦରା 1st cl. ; ଦରା  
(pres. partic. Parasmai. nom. plu.) 3rd cl. ; ଦରା (pot.  
3rd sing. Parasmai.) 2nd cl.

ଦ to join.—ଦରା, ଦରା (pres. 1st sing.  
Parasmai.) 1st cl. ; ଦରା 2nd cl. ; ଦରା 4th cl.

ଦ, ଦ- to smite, to kill—ଦରା 1st cl. ; ଦରା  
ଦ 8th cl.

ଦ, Sans. द to strew, to spread—ଦରା 5th cl. ;  
ଦରା, ଦରା 9th cl. [5th cl.

ଦ to look into—ଦରା 4th cl. ; ଦରା  
ଦ to hear—ଦରା, ଦରା 2nd cl. ; ଦରା 5th cl.

ଦ to sit—ଦରା, ଦରା 6th cl. ; ଦ-  
ଦ 2nd cl. , &c.

ଦ to dig—ଦରା, ଦରା 1st cl. ; ଦରା,  
ଦ- 2nd cl.

Compare Sans. rt. **यु** (to join), which belongs both to the second and to the ninth class ; rt. **गम्** (to go) belongs to the first and to the fourth class.

**468. The same root, when it has different significations, belongs to different classes.**

*E. g.*

**जाग्र**, जाग्र to be awake—3rd cl. ; *e. g.*, **जाग्रन्** ;  
**गाय** to sing, to praise—2nd cl. ; *e. g.*, **गायन्**.

**चू** to choose, to select—9th cl. ; *e. g.*, **चूय** ; **चू** to atone for, to pay the penalty for—3rd cl. ; *e. g.*, **चूय**.

**वृ**, Sans. **वृ** to be extinct or vanished—4th cl. ; *e. g.*, **वृ** ;  
**वृ**, **वृ** to obtain, to find—1st cl. ; *e. g.*, **वृ**.

**वृ** to fight against—9th cl. ; *e. g.*, **वृ**—**वृ** to be fulfilled; to cross—10th cl., *e. g.*, **वृ**.

**वृ** to carry—1st cl. ; *e. g.*, **वृ**, **वृ**, &c.—**वृ** ;  
to cut, to shave off—9th cl. ; *e. g.*, **वृ** Wester.

**वृ**, **वृ** to find—6th cl. ; *e. g.*, **वृ**, **वृ**,  
&c.—**वृ** to be found, to happen, 7th cl. ; *e. g.*,  
**वृ** = **वृ** + **वृ**

**वृ** to hear—5th cl. ; *e. g.*, **वृ**, **वृ** (pres. partic. Parasmai. instr. sing.—**वृ**, Sans. **यु**, **यु** to pass, to go—1st cl. ; *e. g.*, **वृ** pres. partic. gen. sing. Vend. 7, 27.

**वृ** to beget—9th cl. ; *e. g.*, **वृ**, **वृ**—**वृ** to express the Hom juice, 5th cl. ; *e. g.*, **वृ**, **वृ**...

**469. A few roots are used both transitively as well as intransi-**

tively. *E. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀** (trans.) to beget, to bring forth ; *e. g.*,  
**𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**—**𐬵𐬀𐬎𐬎𐬭𐬀** (intrans.) to be born (**𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**)  
**𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀** (trans.) to lead, to urge, to incite ;  
*e. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** Wester., **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**—**𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀**  
(intrans.) to follow ; *e. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**...—**𐬵𐬀𐬎𐬎𐬭𐬀**

## Non-Conjugational Tenses and Moods.

**470.** Having given in the preceding pages the inflected forms of primitive verbs in the four conjugational tenses and moods, we now proceed with the verbal forms of the non-conjugational tenses and moods, which are, as aforesaid, the future, the perfect, the aorist and the precativ or benedictive. The rules for the formation of these tenses and moods apply to all primitive roots.

### The Future Tense.

The future tense in Avesta is formed in two ways :—

**471.** (1) The third persons singular, dual and plural both in the Parasmaipada and the Atmanepada are expressed by the nominatives singular, dual and plural of the masculine gender of a noun ending in **𐬵𐬀𐬎𐬎𐬭𐬀** and implying agency (nomen agentis). The nominative of the singular ends in **𐬵𐬀𐬎𐬎𐬭𐬀** Sans. ता, the nominative of the dual in **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** Sans. तारौ, and the nominative of the plural in **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** Sans. तारस्. *E. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** he will protect, lit. he is a protector. Similarly, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** they two will protect ; **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** they (implying more than two) will protect. The same rule equally holds good in Sanskrit ; *e. g.*, from rt. नी to lead, we have नेता, he will lead ; नेतारौ, they both will lead ; नेतारस् they (implying more than two) will lead.

In the first and second persons singular, dual and plural **𐬵𐬀𐬎𐬎𐬭𐬀** Sans. ता is compounded with the corresponding persons of the

present of the verb ७५ Sans. भस् to be. This is called the **Periphrastic Future**.\* *E. g.*

१८७५ + ५७५५ = १८७५७५५ I will protect ; १७५८ + ५७५५ = १७५८७५५ we will protect ; १८७५ + ५७५५ = १८७५७५५ you will protect. Similarly, in Sanskrit नेता + अस्मि = नेतास्मि I will lead ; नेता + असि = नेतासि thou wilt lead ; नेता + स्मः = नेतास्मः we will lead ; नेता + स्य = नेतास्य you will lead, &c.—all in the Parasmaipada. These forms are very rare in the Avesta texts. Mark the following sentence :—

५७५५७५५ ७७५५ ५७५५७५५ ७७७७७७५ ५७५५७५५  
५७५५७५५...७७७७७७५-१७५५७५५ ५७५५७५५ ७७७७७७५-७७७७७७५  
७७७७७७५ it will destroy Aeshma, it will destroy Naçu,...it will destroy Pairika, &c. (Vend. 11, 12).

**472.** (2) The future is in many cases formed by adding ५७ or ७७७७ Sans. स्य (changeable to ७७७७ or ७७७७७ Sans. स्व) to the root, the vowel of which generally becomes gunated, and to the base formed in this manner, the personal terminations of the conjugational tenses and moods are attached. This is called the **Simple Future**. *E. g.*

*Note.*—In Sanskrit the personal terminations of the present tense only are subjoined to the base ; *e. g.*, दास्यामि, दास्यसि, दास्यति (rt. दा to give).

### 473. Future Present—Parasmaipada.

1st Per. Sing.—७७७७७७७७७ (rt. दा७७७); ७७७७७७७७७ (rt. दा७७७); ७७७७७७७७७ (rt. दा७७७)—all Gâthâ forms ; and as is occasionally the case, the personal termination १८ is dropped.

In some rare instances, the intermediate १ or ७ (Sansk. इ) is inserted between the root and the characteristic mark of the future;

\* Comp. Professor Benfey's Sans. grammar, 2nd Ed., p. 130.

e. g.,  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  Wester.,  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  Geld. (Y. 28, 1)

I shall propitiate (rt.  $\text{ਮੁਖੁ}$ ). Comp. Sans. गमिष्यति (rt. गम्); गमिष्यति (rt. गह).

3rd Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ;  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਮੁਖੁ}$ )  
 $\text{ਸੁਖੁ ਦਾਇਤੁ}$  he shall come (rt.  $\text{ਮੁਖੁ}$ );  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  he shall  
 utter (rt.  $\text{ਮੁਖੁ}$ );  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਮੁਖੁ}$  to smite)—all Gâthâ

3rd Per. Plu.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਮੁਖੁ}$ ) [forms.

#### 474. Future Present—Atmanepada.

1st Per Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ,  $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ,  $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ...  $\text{ਸੁਖੁ}$

2nd Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ...  $\text{ਸੁਖੁ}$  (orig.,  $\text{ਸੁਖੁ} + \text{ਸੁਖੁ ਦਾਇਤੁ}$ );  
 $\text{ਸੁਖੁ ਦਾਇਤੁ}$  Geld. (Y. 28, 8), [  $\text{ਸੁਖੁ}$

3rd Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ;  $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ; rt.

3rd Per. Plu.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਸੁਖੁ}$ );  $\text{ਸੁਖੁ ਦਾਇਤੁ}$   
 (rt.  $\text{ਸੁਖੁ}$  to squeeze, to pound).

#### 475. Future Present Subjunc.—Parasmai.

3rd Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਸੁਖੁ}$  to perish).

#### 476. Future Present Subjunc.—Atmane.

1st Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$   $\text{ਸੁਖੁ}$  I shall regard Thee (rt.  
 $\text{ਸੁਖੁ}$ );  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  I shall conciliate (rt.  $\text{ਮੁਖੁ}$ )

2nd Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$  Wester. (rt.  $\text{ਸੁਖੁ}$  to bestow).

#### 477. Future Imperfect—Parasmaipada.

1st Per. Plu.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$  Y. 70, 4 (orig.,  $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ); rt.  
 $\text{ਸੁਖੁ}$  to obtain).

3rd Per. Sing.— $\text{ਸੁਖੁ ਦਾਇਤੁ}$ ...  $\text{ਸੁਖੁ}$  (rt.  $\text{ਸੁਖੁ}$  to see);  
 $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਸੁਖੁ}$  to lead);  $\text{ਸੁਖੁ ਦਾਇਤੁ}$  (rt.  $\text{ਸੁਖੁ}$  to smite).

*Note.*—The imperfect of the future is otherwise called the **Conditional Tense**. In Sanskrit the augment **अ** is also prefixed besides **इष्य** (changeable to **इष्य**) being added to the root; e. g., **अहास्यत्** (rt. **हा** to give).

#### 478. Future Imperfect Subjunc.—Parasmai.

3rd Per. Sing.—**इप्स्यति** (rt. **इप्**); **इप्स्यति** (rt. **इप्**)

#### 479. Future Imperative—Parasmaipada.

1st Per. Plu.—**इप्स्यतां** Y. 61, 5; **इप्स्यतां** Wester., **इप्स्यतां** Geld. Y. 44, 13 (rt. **इप्**) to destroy).

#### 480. Future Imperative—Atmanepada.

1st Per. Sing.—**इप्स्ये** (rt. **इप्**); **इप्स्ये** Wester., **इप्स्ये** Geld. (Y. 50, 4) I shall hear (rt. **इप्**); **इप्स्ये** I shall seize (rt. **इप्**).

481. In several instances, the present and the imperfect subjunctive, as well as the 1st and the 3rd per. of the imperative are used in the sense of the future; e. g., **इप्स्यति**, **इप्स्यति**, **इप्स्यति** (orig., **इप्स्यति**); **इप्स्यति** (orig., **इप्स्यति**); **इप्स्यति**, **इप्स्यति** (2nd cl.), **इप्स्यति**; **इप्स्यति**, **इप्स्यति**, **इप्स्यति**, **इप्स्यति** he will benefit, **इप्स्यति** he will destroy.

### The Perfect.

482. The perfect, otherwise called the second preterite, has two forms, viz., a reduplicated one and a periphrastic one.

#### The Reduplicated Perfect.

The reduplicated perfect is formed by suffixing the following personal terminations to the reduplicated base. The reduplication of the base is effected according to the rules given at p. 168 *et seq.*









### 488. The Periphrastic Perfect.

The periphrastic perfect is formed by compounding the perfect of the auxiliary verb **هوَ** 'to be' with the present participle (either **Parasmai.** or **Atmane.**) of any verb. Its forms are very rare. *E. g.*

မုဆိုးတို့၏ အကျိုးအမြတ်ကို မြှင့်တင်ပေးရန်အတွက်  
မုဆိုးတို့၏ အကျိုးအမြတ်ကို မြှင့်တင်ပေးရန်အတွက်

## The Aorist.

**489.** The Aorist, otherwise called the third preterite, has four forms in Avesta. Of whatever form it may be, it always takes the terminations of the imperfect only. Sometimes, though rarely, the augment  $\text{𐬵}$  is prefixed to the root; *e. g.*,  $\text{𐬵𐬀𐬯𐬀𐬭𐬀}$ ,  $\text{𐬵𐬀𐬯𐬀𐬭𐬀𐬭𐬀}$ . The aorist forms are more frequently and freely used in the Gâthâ dialect than in the Avestaic writings. In Sanskrit there are seven varieties of the Aorist; the common characteristic of them all is the augment  $\text{अ}$ . Four of these varieties correspond to the Avestaic forms.

**490.** The first form of the Aorist is constituted by suffixing the personal terminations of the imperfect directly to the root, the vowel of which is sometimes strengthened. This is called the Root-Aorist. *E. g.*

### 491. Root-Aorist—Parasmaipada.

1st Per. Sing.—سأول (rt. وس)

1st Per. Plu.—wasu, wasu}}

2nd Per. Sing.—မပုၤမၤ (orig., ပု+မၤ; rt. မၤမၤ);  
မုၤ (orig., ပု+မုၤ; rt. မုၤမုၤ); မုၤ, မပုၤမုၤ.

3rd Per. Sing.—**မူ**, **မူမ**, **မူမည်**, **မူမည်**,  
**မူမည်** (rt. **မူမ**); **မူမည်** (rt. **မူမည်**);  
**မူမည်**, **မူမည်** (rt. **မူမည်** to strengthen); **မူမည်**  
 (rt. **မူမ** to dwell); **မူမ** (rt. **မူမ** to fashion).



**495.** The base of the third kind of the Aorist is formed by adding **उ** or **अउ** (convertible to **यु** or **अयु**) to the root, the vowel of which is occasionally gunated. This is called the **U-Aorist**, corresponding to the Sibilant-Aorist in Sanskrit. *E. g.*

### 496. U-Aorist—Parasmaipada.

3rd Per. Sing.—**अउत्तुङ्ग** Geld. Y. 48, 2 (rt. **तुङ्** to smite); **अउत्तुङ्गन्** (rt. **तुङ्**); **अउत्तुङ्गन्** (rt. **तुङ्** to lead).—Mark the change of **उ** to **यु** after **तु**, according to para. 45.

3rd Per. Plu.—**अउत्तुङ्गन्** Geld., **अउत्तुङ्गन्** Wester. (rt. **तुङ्**)

Compare Sans. **अनैषम् अनैष्म** (rt. **नी** to lead).—Mark the change of **स्** to **ष** being preceded by **ऐ**.

### 497. U-Aorist—Atmanepada.

1st Per. Sing.—**अउत्तुङ्ग** Geld., **अउत्तुङ्ग** Wester. (rt. **तुङ्** to think); **अउत्तुङ्गन्**...**अउत्तुङ्गन्** (rt. **तुङ्** to give).

3rd Per. Sing.—**अउत्तुङ्ग** (orig., **अउ + त्तु + तुङ्**; rt. **तुङ्** to think).—Observe the variation of **उ** to **अ** after **त्**.

**498.** In the fourth form of the Aorist, the root is reduplicated\* before the personal terminations of the imperfect are added. In several cases the union-vowel **अ** is inserted before the termination. The radical vowel is gunated in the strong forms, *i. e.*, the three persons of the singular in the Parasmaipada. *E. g.*

### 499. Reduplicated Aorist—Parasmaipada.

2nd Per. Sing.—**अउत्तुङ्गन्** (rt. **तुङ्**)

3rd Per. Sing.—**अउत्तुङ्गन्** (rt. **तुङ्**); **अउत्तुङ्गन्** (rt. **तुङ्**); **अउत्तुङ्गन्** (rt. **तुङ्**).—Mark the gunating of the vowel of the reduplicative syllable in the last word.

\* For the rules of reduplication, see pp. 168-173.



မှသာမေဉ္ဇေ), မှသာမေဉ္ဇေ, မှသာမေဉ္ဇေ Y. 60, 5 (for မှသာမေဉ္ဇေ;  
rt. မှသာမေဉ္ဇေ to smite); မှသာမေဉ္ဇေ Y. 60, 7 (for မှသာမေဉ္ဇေ;  
rt. မှသာမေဉ္ဇေ to leave).

3rd Per. Plu.—မှသာမေဉ္ဇေ Y. 55, 2; မှသာမေဉ္ဇေ.—Mark ...မှသာမေဉ္ဇေ  
မှသာမေဉ္ဇေ may (the Bountiful Immortals) accept and help on  
(Rev. Dr. Mills) Geld. Y. 28, 0. (orig., မှသာမေဉ္ဇေ မှသာမေဉ္ဇေ—  
မှသာ and မှသာ (မှသာ) being transposed).

(Compare Sans. भूयासम्, भूयास्, भूयान्, &c. (rt. भू to be).

*Note.*—The Atmañepada forms (except in the 3rd per. plu.)  
are not met with; e. g., မှသာမေဉ္ဇေ (rt. မေဉ္ဇေ); မှသာမေဉ္ဇေ  
(rt. မှသာ); မှသာမေဉ္ဇေ (rt. မှသာ)

### Derivative Verbs.

**502.** The derivative verbs are, as already mentioned at p. 161, the frequentative or intensive, the desiderative, the denominative and the causal. All of them are inflected in the four conjugational classes in the Parasmaipada and the Atmañepada. Moreover, any root of the ten classes may take the form of a derivative verb. The special base of each of them is formed according to the following rules.

#### Frequentative or Intensive Verbs.

**503.** The frequentative or intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb, from which it is derived.\* There are three forms of the frequentative; in other words, the base of this derivative verb is formed in three ways. The first form is constituted by reduplication,† the second by reduplication and the suffix မှသာ, and the third by reduplication and the suffix မှသာ. E. g.

*Note.*—In Sanskrit there are two kinds of frequentatives; the

\* Comp. Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 25.

† For the rules of reduplication; see pp. 168-173.



one is formed by reduplication, the other by reduplication and the suffix य; e. g., (1) जंगम्, (2) जंगम्य (rt. गम् to go).

### 504. Present Tense—Parasmaipada.

1st Per. Sing.—**जयामि** (Y. 32, 15) I will certainly destroy (rt. **जह्**).

1st Per. Plu.—**जयामहे** (Y. 58, 4) (rt. **जह्** to offer).

*Note.*—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is gunated. Comp. Sans. Parasmaipada Frequentative Base नेनी (rt. नी to lead), वेदु (rt. वृ to agitate).

3rd Per. Plu.—**जयन्ते** Geld. (rt. **जह्** to wound); **जयन्ते** (rt. **जह्** to beget); **जयन्ते** (rt. **जह्**)

Subjunc. 3rd Per. Sing.—**जयामासु** (rt. **जह्** to fill, to promote).

### 505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—**जयामासु** Geld. (orig., **जयामासु**, rt. **जह्**)

### 506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—**जयामास** (rt. **जह्** to drive away); **जयामास** (rt. **जह्** to smite); **जयामास** (rt. **जह्** to bewail).

Subjunc. 3rd Per. Sing.—**जयामासु** (rt. **जह्**, Sans. **जह्** to injure, to do harm).

Subjunc. 3rd Per. Plu.—**जयामासु** (rt. **जह्** to wound).

### 507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—**जयामासु** he will protect (rt. **जह्**, reduplic. **जह्**).



## Imperfect Tense—Atmanepada.

3rd Per. Sing.—**सदृष्टवति** (rt. **दृष्ट** to see).

## 513. Imperative Mood—Atmanepada.

2nd Per. Sing.—**सदृष्टव** (rt. **दृष्ट** Ved. **जिह्व**).

## Denominatives or Nominal Verbs.

**514.** “ Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base **सदृष्ट** (an assem-

bly) is formed **सदृष्टवति** (he calls for people to assemble); from the nominal base **हानि** (harm) is formed **हानि**

**हानि** (he or she does harm), &c. Verbs thus derived from nominal bases are called **denominatives** or **nominal verbs**; they generally convey the notion that a person or thing behaves or is like or treats a person or thing like that which is expressed by the nominal base.\* There are three classes of denominative verbs.

**515.** The first class comprises those which are formed from nominal bases without any special derivative suffix, by simply adding the personal terminations to the nominal base; e. g., **सदृष्टवति** they patronise or protect (from **सदृष्ट** the head); **सदृष्टवति** he fights against (from **सदृष्ट** fight); **सदृष्टवति**, **सदृष्टवति** subjunc. (from **सदृष्ट**).

*Note.*—The denominative may also take a causal form, in which case it rejects the final **व**; e. g., **सदृष्टवति**—**सदृष्टवति**, **सदृष्टवति** Vend. 5, 33. 34.

\* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 206.

𑂔𑂣𑂣𑂰𑂣𑂰 he will parch (our meadows) with draught subjunc. (from 𑂣𑂣𑂰 draught; orig., 𑂣𑂣 + 𑂣𑂰, see para. 58).

𑂔𑂣𑂣𑂰𑂣𑂰 (Geld.) I shall hear (from 𑂣𑂣𑂰 obedience). The same form may be taken in the fut. imperat.

516. The second class of denominatives consists of those forms which add the suffix 𑂣 to the crude base of a noun, the final vowel of which is guṇated; *e. g.*, 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰); 𑂣𑂣𑂣𑂰𑂣𑂰 Wester. (from 𑂣𑂣𑂰 birth; rt. 𑂣𑂣 to beget).

517. The denominatives of the third class subjoin 𑂣𑂣 to the nominal base, the final vowel of which is occasionally dropped; *e. g.*, 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 indebtedness, guilt); 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 नमस् veneration, adoration); -𑂣𑂣𑂰 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 asking); 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 a lord, a master); 𑂣𑂣𑂣𑂰𑂣𑂰, 𑂣𑂣𑂣𑂰𑂣𑂰, 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 health); -𑂣𑂣𑂰 𑂣𑂣𑂣𑂰𑂣𑂰 𑂣𑂣𑂣𑂰𑂣𑂰 he calls for people to assemble (from 𑂣𑂣𑂰 an assembly); 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 nourishment); 𑂣𑂣𑂣𑂰𑂣𑂰 (from 𑂣𑂣𑂰 a chariot); 𑂣𑂣𑂣𑂰𑂣𑂰 (causal, from 𑂣𑂣𑂰 fat); 𑂣𑂣𑂣𑂰𑂣𑂰 Y. 53, 7 (from 𑂣𑂣𑂰) ye bring forth (Mills); imperat. 2nd plu. Parasmai.

518. In Sanskrit denominatives are divided into five classes, two of which strictly follow the rules of the Avesta language; *e. g.*, 𑂣𑂣𑂣𑂰 he acts like Kṛishṇa (from 𑂣𑂣𑂰); 𑂣𑂣𑂣𑂰 he undergoes penance (from 𑂣𑂣𑂰). The remaining three classes subjoin 𑂣 or 𑂣𑂣, 𑂣𑂣 or 𑂣𑂣𑂣, and 𑂣𑂣𑂣 (from 𑂣𑂣 to desire) respectively to the crude bases of nouns; *e. g.*, 𑂣𑂣𑂣𑂣𑂣𑂣 I tell the truth (from 𑂣𑂣𑂣);

क्षीरस्यानि I desire milk (from क्षीर); पुत्रकाम्यति he desires a son (from पुत्र), &c.

## Causal Verbs.

519. A causal form, inflected in the four conjugational tenses and moods of the three voices, may be derived from any root of the ten classes. "It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root."\* It is employed not only to give a causal sense to a verb, but also an active meaning to a neuter verb. All verbs, primitive as well as derivative, admit of this modification.

520. The causal is formed by adding **दन्** to the root, the vowel of which undergoes the same changes as a verb of the tenth class, *vide* p. 153; *e.g.*, **दन्** **जान** to make known (from the primitive verb **जान** to know); **दन्** **सि** to cause to sit down (from the primitive verb **सि** to sit down); **दन्** **तृ** (from the derivative verb **तृ** to hasten, to cross).

521. "The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the tenth class; it differs from it mainly in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The causal of roots of the tenth class generally does not differ from the simple verb."† *E.g.*, **दन्** **वृ** Vend. 19, 27 (intransitive); **दन्** **वृ** Yt. 17, 54 (transitive or causal).

522. Sometimes, though rarely, the causal changes its radical vowel to its viddhi form and substitutes **दन्**, **दन्** or **दन्** (Sans. पय, लय) for **दन्** (Sans. अय); *e.g.*, **दन्**

\* D. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 178.

† Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., pp. 173-179.

दास्य (rt. दा- to wash) Vend. 9, 15; दास्य (rt. दा- to go forward) Yt.  
 8, 33. (Comp. दास्य Yt. 10, 36); दास्य (rt. दा- to be awake). Vend. 18, 23.  
 Sanskrit strictly follows the same rule; e.g., दापय (rt. दा to give);  
 आपय, अयय (rt. आ, अ to cook); लालय (rt. ली to dissolve).

*Note.*—In some instances Sanskrit substitutes नय, णय, षय or जय for अय; e.g., धूनय (rt. धू to shake); प्रीणय (rt. प्री to love); भीषय, भाषय (rt. भी to fear); वाज्जय (rt. वा to move).

523. In some rare instances, the causal is formed by changing or lengthening the radical vowel\* without subjoining the characteristic **𑖀𑖩𑖪**; *e.g.*, **𑖀𑖩𑖪𑖫𑖬𑖭** *hew ye* (Y. 31, 18); *rt.* **𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯** to fall; *caus.* **𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱** to cause to fall, to fall; **𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰**

१ (Sams. इ to go) forms its causal base from गम्, viz., गमय; c.f., गमयति—Dr. Kielhorn.

### Inchoative Verbs.

**524.** The base of an Inchoative verb, inflected in the four conjugational tenses and moods, is formed by adding **بدأ** (sometimes, **بدأ**) directly to the root. It conveys the notion that a person or thing begins to perform the action or undergo the state

\* Mark the same change in the English verb *to fell*, lit. to cause *to fall*.

expressed by the root; *e.g.*,  $\text{උණ}$  to be heated;  $\text{උණවෙණ}$  (irchoative base) to grow warm, to grow a little hot; see  $\text{දාඩවෙණ}$ ,  $\text{වෙණ}$   $\text{දාඩ}$ . Similarly,  $\text{යායා}$  to go; incho. base  $\text{යායායා}$ ; see  $\text{දාඩයායා}$ ,  $\text{දාඩයායායා}$ ,  $\text{යායායායායා}$ , &c.;  $\text{අඩව}$  to decrease, to wane; incho. base  $\text{අඩව්ව}$ ; see  $\text{අඩව්ව්ව}$ ;  $\text{ආශා}$  to wish; incho. base  $\text{ආශායා}$ ; see  $\text{දාඩආශායා}$ ,  $\text{ආශායායා}$  (Y. 31, 4) pres. 1st sing. for  $\text{ආශායායායා}$ ;  $\text{කළා}$  pres. partic. was. nom. sing.

## Passive Voice.

### Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding  $\text{යා}$  to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final  $\text{ඳ}$  is gunated; *e.g.*,  $\text{දැක්වෙණ}$   $\text{දැක්ව$  (rt.  $\text{දැක්ව}$ ). Final  $\text{යා}$  is sometimes shortened; *e.g.*,  $\text{දැක්වෙණ}$  (rt.  $\text{දැක්ව}$ ), Sans.  $\text{नि-धा}$  to lay down).

*Note.*—The same rule holds good in Sanskrit; *e.g.*,  $\text{දුෂ්ට}$  to be seen (pass. verbal base from  $\text{දුෂ්$  to see); with terminations,  $\text{දුෂ්ටෙ}$  I am seen;  $\text{දුෂ්ටේ}$ ,  $\text{දුෂ්ටා}$ ,  $\text{අදුෂ්ටා}$ ,  $\text{දුෂ්ටාම}$ , &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below:—

### 526. Present Tense—Passive.

1st Per. Sing.— $\text{දැක්වෙණ}$  Y. 33, 7, I am heard (rt.  $\text{දැක්ව}$ )

3rd Per. Sing.— $\text{දැක්වෙණි}$  (rt.  $\text{දැක්ව}$ );  $\text{දැක්වෙණි}$ ,

\* Mark the change of  $\text{ඳ}$  to  $\text{ඩ}$ . Comp. Sans.  $\text{क्रियते}$ ; rt.  $\text{कृ}$  to do.





## Non-conjugational Tenses and Moods in the Passive Voice.

### The Aorist.

**531.** The 3rd Per. Sing. of the Aorist Passive is formed by adding ३ (Sans. इ) to any root, the vowel of which is optionally changed to its guṇa or vṛiddhi equivalent; the augment ५, which in Sanskrit is always prefixed to the root, is rarely seen in the Avesta texts; e. g. ५५५५५, ५५५५५ (rt. ५५५); ५५५५५ (rt. ५५५); ५५५५५ (Y. 32, 14) it has been said (rt. ५५५); ५५५५५ (rt. ५५५ to inform, to know); ५५५५५ (rt. ५५५); ५५५५५ (rt. ५५५).—Mark ५५५५५ Y. 51, 15, it would be given (from ५५५५५ rt. ५५५)—Professor Justi.

Comp. Sans. ५५५५५ (rt. ५५५ to censure); ५५५५५ (rt. ५५५ to serve, to honour); ५५५५५ (rt. ५५५ to strike); ५५५५५ (rt. ५५५, to cut), &c.

**532.** The forms of the remaining persons of the Aorist Passive are very rare. They do not as in Sanskrit differ from the same forms of the Atmanepada. E. g.

2nd Per. Plu.—५५५५५ lit., you were heard; you became famous. Mark the augment ५—a rare characteristic, though common in Sanskrit. Comp. Sans. ५५५५५ (sibilant aorist) I knew (Atmane.); I was known (Passive); rt. ५५५ to know.

### The Reduplicated Perfect—Passive.

**533.** The Reduplicated Perfect of the Passive, in Avesta as well as in Sanskrit, is formed from the same roots and in the same manner as the Reduplicated Perfect of the Atmanepada. E. g.

1st Per. Sing.—५५५५५ (rt. ५५५); ५५५५५ I have been known (rt. ५५५)

3rd Per. Sing.—५५५५५ it has been spoken (rt. ५५५);

Sans. तुनुदे (rt. तुन्द् to strike ); निनिन्दे ( rt. निन्द् to censure), &c.

## The Simple Future—Passive.


**534.** The formation of the Simple Future of the Passive, both in Sanskrit and Avesta, does not differ from the formation of the same forms of the *Atmanepada*. *E g.*

3rd Per. Sing.—**ואֶלְכֵּם יִשְׁמַע** (Y. 29, 1) it shall be fulfilled (rt. **שָׁמַע**); **וְאֶתְכֶם אֶשְׁמַע** (Y. 19, 10) it shall be spoken (rt. **שָׁמַע**). Comp. Sans. **बोधिष्ये** I shall know (Atmane.); I shall be known (Passive).

## Compound Verbs.

**535.** Compound verbs are formed —

(1) By affixing **𐤊** or **𐤋** to roots. These optionally insert **𐤁** or **𐤁𐤀** before the personal terminations, and are generally inflected in the four conjugational tenses and moods; e. g., -**𐤁𐤀𐤌𐤍** **𐤊** (from **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** to cleanse, to purify); -**𐤁𐤀𐤌𐤍** **𐤋** (from **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** to harden); **𐤁𐤀𐤌𐤍** **𐤊** caus. (from **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** to be lulled to sleep); **𐤁𐤀𐤌𐤍** **𐤊** (from **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** to stamp on the ground); **𐤁𐤀𐤌𐤍** **𐤊** (from **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** to have mercy); **𐤁𐤀𐤌𐤍** **𐤊** imperat. 2 plu. Atmane. (= **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** from **𐤁𐤀𐤌𐤍** + **𐤁𐤀𐤌𐤍** to heed, to direct the mind to).

Mark  Geld. (Y. 45, 1) imperat. 2 plu.  
Atmane. (pouder ye, heed ye).

(2) By compounding a noun or an adjective, or both, to a verbal form; *e. g.*, **سأفعل** Geld. (Y. 53, 3) act with

is euphonically inserted without affecting the meaning.

good sense (orig.,  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀} + \text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀} = \text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  +  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  imperat. 2 sing. Atmane. ; act thou).

The following are some examples of compounds with verbs given by Dr. Karl F. Geldaer in his newly published Avesta Texts:—

$\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀} - \text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  mayst thou have thy perfume justly !  
 $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  may I obtain ! ( $\text{𐬀𐬵}$  𐬀 to obtain);  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  have mercy on me ;  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  tell me ;  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  worship me ;  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  grant me ;  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  mayst thou hear our Yaçna !  
 $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  be thou propitiated with our Yaçna !  
 $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  come to me ;  $\text{𐬀𐬵𐬀𐬭𐬀𐬵𐬀}$  I will come unto thee (for help and joy).

### Participles.—Formation of their bases.

It should be noted that the declension of the crude forms of participles follows the analogy of that of nominal bases.

### Present Participle—Parasmaipada.

533. The participle of the present Parasmaipada is formed by the addition of the suffix  $\text{𐬀𐬵𐬀}$  to the unchangeable special base of the present Parasmaipada ; when the special base is changeable,  $\text{𐬀𐬵𐬀}$  is added to the special weak base. *E. g.*

Rt.  $\text{𐬀𐬵𐬀}$  (to carry) 1st cl. ; unchangeable special base  $\text{𐬀𐬵𐬀}$ ,  
 pres. partic.  $\text{𐬀𐬵𐬀𐬀}$ . Mark  $\text{𐬀𐬵𐬀𐬀}$  (in  $\text{𐬀𐬵𐬀𐬀𐬀𐬀𐬀𐬀}$ ,  
 $\text{𐬀𐬵𐬀𐬀𐬀𐬀𐬀𐬀𐬀}$  Y. 58, 1) pres. partic. nom. and acc. neut. ;  
 rt.  $\text{𐬀𐬵𐬀}$  (to follow) 1st cl.

Rt.  $\text{𐬀𐬵𐬀}$  (to lie down) 2nd cl. ; special weak base  $\text{𐬀𐬵𐬀}$  ; pres.  
 partic.  $\text{𐬀𐬵𐬀𐬀}$  (see  $\text{𐬀𐬵𐬀𐬀𐬀𐬀𐬀𐬀}$  nom. sing. mas. Y. 32, 16).

Rt. **𑀧𑀸𑀓** (to remember) 3rd cl.; special weak base, **𑀧𑀸𑀓𑀲𑀸**; partic. **𑀧𑀸𑀓𑀲𑀸𑀲𑀸**; similarly, **𑀧𑀸𑀓𑀲𑀸𑀲𑀸**; rt. **𑀧𑀸𑀓** to stand; see **𑀧𑀸𑀓𑀲𑀸𑀲𑀸...𑀧𑀸** nom. sing. mas. (Yt. 1, 17).

Rt. **𑀧𑀸𑀓** (to beseech) 4th cl.; unchangeable special base, **𑀧𑀸𑀓𑀲𑀸**; partic. **𑀧𑀸𑀓𑀲𑀸𑀲𑀸** (see **𑀧𑀸𑀓𑀲𑀸𑀲𑀸** Yt. 5, 53).

Rt. **𑀧𑀸𑀓** (to select) 5th cl.; special weak base, **𑀧𑀸𑀓**; partic. **𑀧𑀸𑀓𑀲𑀸**; similarly, **𑀧𑀸𑀓𑀲𑀸** (rt. **𑀧𑀸𑀓**).

Rt. **𑀧𑀸𑀓** (to ask) 6th cl.; unchangeable special base, **𑀧𑀸𑀓𑀲𑀸**; partic. **𑀧𑀸𑀓𑀲𑀸𑀲𑀸** (see **𑀧𑀸𑀓𑀲𑀸𑀲𑀸** Y. 51, 5).

Rt. **𑀧𑀸𑀓** (to find) 7th cl.; special weak base, **𑀧𑀸𑀓**; partic. **𑀧𑀸𑀓𑀲𑀸**.

Comp. Sans. participles **भवत्** (rt. **𑀧𑀸𑀓** 1st cl.); **द्विषत्** (rt. **𑀧𑀸𑀓** 4th cl.); **वृक्षत्** (rt. **𑀧𑀸𑀓** 6th cl.); **सुचत्** (rt. **𑀧𑀸𑀓** 5th cl.), &c.

### Derivative Forms of the Same.

537. Intensive:—**𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** mas. nom. plu. (rt. **𑀧𑀸𑀓** to wound); **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** (Geld.) mas. acc. sing. (rt. **𑀧𑀸𑀓** to pass over); **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** mas. acc. sing. (rt. **𑀧𑀸𑀓** to watch).

538. Desiderative:—**𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** mas. nom. sing. (from **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸**; rt. **𑀧𑀸𑀓** to satisfy).

539. Denominative:—**𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** see Yt. 5, 130 (in **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸𑀲𑀸𑀲𑀸𑀲𑀸**; **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸𑀲𑀸** flashing, sharp); **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸𑀲𑀸** fem. gen. sing. (from **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** sleet).

540. Causal:—**𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸𑀲𑀸** abl. plu. (rt. **𑀧𑀸𑀓**).

\* See **𑀧𑀸𑀓𑀲𑀸𑀲𑀸𑀲𑀸** (pres. 3 sing. Parasmai.; rt. **𑀧𑀸𑀓**) Vend. 7, 78.

ငွေလှူသောသူမ fem. acc. sing. (rt. သမ္ပုဗ္ဗံ);  
 ငွေလှူသောသူမံ super. adj. acc. sing. (rt.  
 သမ္ပုဗ္ဗံ); ငွေလှူသောသူ (rt. သမ္ပုဗ္ဗံ), ငွေလှူသောသူ (rt. သမ္ပုဗ္ဗံ) mas.  
 nom. sing.; ငွေလှူသောသူမံ mas. acc. sing. (rt. သမ္ပုဗ္ဗံ);  
 ငွေလှူသောသူမံ mas. acc. sing. (rt. သမ္ပုဗ္ဗံ to learn).

*Note.*—The present participle of the Parasmaipada is declined  
 after သမ္ပုဗ္ဗံ, see p. 94 et seq. The fem. base of this participle is  
 mostly formed by suffixing ခ to the weak base; e.g., သမ္ပုဗ္ဗံ, fem.  
 base သမ္ပုဗ္ဗံ; it is declined like သမ္ပုဗ္ဗံ; sometimes,  
 though rarely, the fem. ခ is suffixed to the strong base; e.g.,  
 သမ္ပုဗ္ဗံ (from သမ္ပုဗ္ဗံ strong base).

### Present Participle—Atmanepada.

541. The participle of the present Atmanepada is formed by the  
 addition of the suffix သမ္ပုဗ္ဗံ, Sans. मान (changeable to मान), to the  
 unchangeable special base of the present Parasmai.; but when the  
 special base is changeable, သမ္ပုဗ္ဗံ (Sans. आन) is added to the  
 special weak base. In some rare instances, သမ္ပုဗ္ဗံ or သမ္ပုဗ္ဗံ is  
 substituted for သမ္ပုဗ္ဗံ.

*Note.*—The suffix သမ္ပုဗ္ဗံ changes its preceding သ mostly to  
 ခ, sometimes to ခ; the medial သ before သမ္ပုဗ္ဗံ is, in some  
 cases, also changed to ခ.

Rt. သမ္ပုဗ္ဗံ (to follow) 1st. cl.; unchangeable special base,  
 သမ္ပုဗ္ဗံ; partic. သမ္ပုဗ္ဗံ.—Mark သမ္ပုဗ္ဗံ Y. 32, 8; rt.  
 သမ္ပုဗ္ဗံ (to eat) 1st cl.

Rt. သမ္ပုဗ္ဗံ (to praise) 2nd cl.; special weak base, သမ္ပုဗ္ဗံ; partic.

अस्यस्य; (also, अस्यस्य see Y. 10, 6). Mark अस्यस्य Frag. IX, 1; also अस्यस्य Yt. 21, 4. अस्यस्य Y. 71, 16 (rt. अस्य 2nd cl.); अस्यस्य (Vend. 3, 25), अस्यस्य (Yt. 14, 31); rt. अस्य (to lie down) 2nd cl.

Rt. अस्य 3rd cl.; special weak base, अस्य; partic. अस्यस्य; अस्यस्य (for अस्य—); rt. अस्य (to propitiate) 3rd cl.

Mark अस्यस्य, rt. अस्य (to stand) 3rd cl. When the special weak base of verbs of the third class ends in अ, अस्य is, in most cases, substituted for अस्य.

Rt. अस्य (to seek for, to beseech) 4th cl.; unchangeable special base, अस्य; partic. अस्यस्य; अस्यस्य (orig., अस्यस्य); rt. अस्य (to think) 4th cl.

Rt. अस्य (to express the Hom juice) 5th cl.; special weak base, अस्य; partic. अस्यस्य see Visp. 9, 3.

Rt. अस्य (to ask) 6th cl.; unchangeable special base, अस्य; partic. अस्यस्य.

Exception :—अस्यस्य (rt. अस्य 6th cl.).

Rt. अस्य (to praise) 9th cl.; unchangeable special base, अस्य; partic. अस्यस्य.—Comp. Sans. participles अभ्यमान (rt. अस्य 1st cl.); अभ्यमान (rt. अस्य 4th cl.); अभ्यमान (rt. अस्य 5th cl.), &c.

### Derivative Forms of the Same:—

542. Intensive:—अस्यस्यस्य (Geld.) nom. plu. (rt. अस्यस्य).

543. Desiderative:—अस्यस्यस्य (Geld.) अस्यस्यस्य (Wester.) mas. nom. sing. (rt. अस्य); अस्यस्यस्य (Wester.) अस्यस्यस्य (Geld.) fem. nom. plu. (rt. अस्यस्य) Yt. 13, 49, 73.



and in the Atmanepada by  $\text{चान्द}$  (changeable to  $\text{चान्द}$ ) to the root, the vowel of which is sometimes gunated ; in other words, the participles of the simple future in the Parasmaipada and the Atmanepada are formed by suffixing  $\text{क्ष्$  and  $\text{च}$  respectively to the base of the simple future in  $\text{चान्द}$  (changeable to  $\text{चान्द}$ ). E. g.  $\text{चान्दक्ष्मिष्ये}$  (rt.  $\text{चान्द}$  to express the Hom juice);  $\text{चान्दक्ष्मिष्ये}$  who or what will be (rt.  $\text{चान्द}$ );  $\text{चान्दक्ष्मिष्ये}$  what will be offered (lit. effervescing), rt.  $\text{चान्द}$ ;  $\text{चान्दक्ष्मिष्ये}$ \* who is to be born (rt.  $\text{चान्द}$ );  $\text{चान्दक्ष्मिष्ये}$  what will be done (orig.,  $\text{चान्दक्ष्मिष्ये} + \text{चान्द}$ ; rt.  $\text{चान्द}$ ), &c.

### Perfect Participle—Parasmaipada.

548. The perfect participle Parasmaipada, otherwise called the participle of the reduplicated perfect, or of the second preterite, is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix **ॐ** (Sans. वस्); in other words, it is formed with the suffix **ॐ**, which is added to the weak base of the reduplicated perfect; e. g., **ॐ** who knew (from **ॐ**; rt. **ॐ**); **ॐ** who created (from **ॐ** rt. **ॐ**). Similarly, **ॐ**, **ॐ**, **ॐ**, **ॐ**, &c. Comp. Sans. विचिवस्, रुद्वस् (Ved.).

Exception.—**विद्** (Sans. विद्स्)—the radical vowel is lengthened; rt. **विद्** to know.

In several instances **ע** (instead of **עצ**) is added to the reduplic. weak base or to the root, the vowel of which is

\* The radical 𠂇 is changed to 𠂇.



lengthened; *e. g.*,  $\text{𑀧𑀺𑀢𑀺𑀓}$ ,  $\text{𑀧𑀺𑀢𑀺𑀓}$  knowing (rt.  $\text{𑀧𑀺𑀢}$ );  $\text{𑀧𑀺𑀢𑀺𑀓}$  desiring (rt.  $\text{𑀧𑀺𑀢}$ );  $\text{𑀧𑀺𑀢𑀺𑀓}$  giving (rt.  $\text{𑀧𑀺𑀢}$ ), &c. These forms are, in most cases, used participially.

*Note.*—The feminine base of this participle is formed by suffixing  $\text{𑀧}$  to the weakest base; *e. g.*, weakest base  $\text{𑀧𑀺𑀢𑀺𑀓}$ ; fem. base  $\text{𑀧𑀺𑀢𑀺𑀓𑀧}$ . Similarly,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧}$  (rt.  $\text{𑀧𑀺𑀢}$ ). It is declined like  $\text{𑀧𑀺𑀢𑀺𑀓𑀧}$  (see p. 82).

### Perfect Participle—Atmanepada.

549. The perfect participle Atmanepada is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix  $\text{𑀧𑀺𑀢}$  (Sans. आत); in other words, it is formed with the suffix  $\text{𑀧𑀺𑀢}$  which is added to the weak base of the reduplicated perfect; in some rare cases the suffix  $\text{𑀧𑀺𑀢}$  is shortened to  $\text{𑀧𑀺𑀢}$ ; *e. g.*,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  (from  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  3rd per. plu. perf. Atmane.). Similarly,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$ ,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  Wester,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$ ,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  Geld.; (rt.  $\text{𑀧𑀺𑀢}$  to hold);  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  (orig.,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$ ; rt.  $\text{𑀧𑀺𑀢}$ );  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  (rt.  $\text{𑀧𑀺𑀢}$  सन् to honour);  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  (rt.  $\text{𑀧𑀺𑀢}$ ). Comp. Sans. दान (rt. दा to give); निन्वान (rt. नी to lead). The feminine base is formed by lengthening the final vowel.

### Past Participle—Passive.

550. The past participle passive, otherwise called the participle of the perfect of the passive voice, is formed, in Avesta and in Sanskrit, by suffixing  $\text{𑀧𑀺𑀢}$  directly to the root; *e. g.*,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  कृत done (rt.  $\text{𑀧𑀺𑀢}$ , कृ). Similarly,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  praised,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  (also  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$ , see p. 37) मृत dead;  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  (orig.,  $\text{𑀧𑀺𑀢𑀺𑀓𑀧𑀺𑀢}$  +  $\text{𑀧𑀺𑀢}$ ) sat down. Comp. Sans. मित, नीत, ज्ञात, &c.

551. When the root ends in  $\{$ , preceded by  $\text{ـ}$ , the nasal is rejected; *e. g.*,  $\text{ـفكر}$ , मत thought (rt.  $\{$ فك, मन्);  $\text{ـقتل}$ , हत killed (rt.  $\{$ قت, हन्). Sometimes, though rarely, the preceding vowel is lengthened; *e. g.*,  $\text{ـولد}$ , जात born (rt.  $\{$ ول, जन्);  $\text{ـانتشر}$  तत (orig.,  $\text{ـن}$  +  $\{$ شر; rt.  $\{$ شر to spread, to extend). Rt.  $\text{ـص}$  (تص to shape, to cut) optionally lengthens its penultimate vowel; *e. g.*,  $\text{ـصلى}$ ,  $\text{ـصلى}$ ,  $\text{ـصلى}$

552. A penultimate radical nasal is generally dropped; *e. g.*,  $\text{ـبند}$  bound (orig.,  $\text{ـن}$  +  $\{$ بند);  $\text{ـشد}$  tightened (rt.  $\{$ شد);  $\text{ـامتد}$  extended (rt.  $\{$ امتد);  $\text{ـرش}$  sprinkled (rt.  $\{$ رش). Comp. Sans. बद्ध bound (rt. बन्ध); बट bitten (rt. बट्). Per. بست bound (rt. بند); پیوستر joined (rt. پیوند). Lat. Fissus (from Findo, I cleave). Lat. Scissus (from Scindo, I cut), &c.

553. The final dental and the labial nasals are changed to  $\text{ـ}$  and  $\{$  respectively before the affixal  $\text{ـ}$ ; *e. g.*,  $\text{ـمات}$  dead (rt.  $\{$ مات);  $\text{ـعند}$  known (rt.  $\{$ عند);  $\text{ـنما}$  grown (rt.  $\{$ نما);  $\text{ـغمر}$  enraged (rt.  $\{$ غمر);  $\text{ـقصر}$  vomited (rt.  $\{$ قصر), &c.

Exceptions.— $\text{ـمات}$ , مات (orig.,  $\text{ـن}$  +  $\{$ مات; rt.  $\{$ مات to go);  $\text{ـعند}$ , عنت offered (orig.,  $\text{ـن}$  +  $\{$ عند +  $\{$ عند)

554. A final  $\{$ ,  $\text{ـ}$  or  $\text{ـ}$  is changed to  $\text{ـ}$  before the affixal  $\text{ـ}$ ; *e. g.*,  $\text{ـمات}$  (rt.  $\{$ مات);  $\text{ـمات}$  (rt.  $\{$ مات);  $\text{ـمات}$  (rt.  $\{$ مات);  $\text{ـمات}$  (rt.  $\{$ مات);  $\text{ـمات}$  (rt.  $\{$ مات), &c.

555. When a final sibilant is preceded by '  $\text{ਫ}$  ', the latter is changed to its guṇa equivalent and the former to  $\text{ਫ}$ ; e. g.,  $\text{ਫਰਫਲਿਯ}$  struck, rubbed (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  sown (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  asked (rt.  $\text{ਫਲਿਯ}$ ).

556. A final unaspirate guttural or palatal is changed to  $\text{ਫ}$  before the participial suffix  $\text{ਫ}$ ; e. g.,  $\text{ਫਰਫਲਿਯ}$  formed, moulded (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  said (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  smitten (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  (rt.  $\text{ਫਲਿਯ}$ ).

557. In several instances  $\text{ਫ}$  or  $\text{ਫਲ}$  is substituted for  $\text{ਫ}$ ; e. g.,  $\text{ਫਰਫਲਿਯ}$  lessened, wanting (rt.  $\text{ਫ}$ );  $\text{ਫਰਫਲਿਯ}$ ,  $\text{ਫਲਿਯ}$  full of, filled up (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  in a state causing shame (lit.), naked; rt. Sans.  $\text{ਨਯ}$   $\text{ਫਲਿਯ}$  (orig.,  $\text{ਫਲਿਯ}$ ) to be ashamed.  $\text{ਫਰਫਲਿਯ}$ ,  $\text{ਫਲਿਯ}$  exhausted, feeble (rt.  $\text{ਫਲਿਯ}$   $\text{ਫਲਿਯ}$ ).—Mark the change of the radical  $\text{ਫ}$  to  $\text{ਫਲ}$ .

$\text{ਫਰਫਲਿਯ}$  obtained (rt.  $\text{ਫਲਿਯ}$ , Ved.  $\text{ਨਯ}$ );  $\text{ਫਰਫਲਿਯ}$  hoarded up, bound (rt.  $\text{ਫਲਿਯ}$  Sans.  $\text{ਧਰਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  respected (orig.,  $\text{ਫਲਿਯ}$ ; from  $\text{ਫਲ}$  +  $\text{ਫਲ}$  +  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  honoured, great (rt.  $\text{ਫਲਿਯ}$  Sans.  $\text{ਧਰਿਯ}$  to honour);  $\text{ਫਰਫਲਿਯ}$  green-coloured (rt.  $\text{ਫਲਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$ ,  $\text{ਧਰਿਯ}$  fallen (rt.  $\text{ਧਰਿਯ}$   $\text{ਧਰਿਯ}$ );  $\text{ਫਰਫਲਿਯ}$  redoubted (rt.  $\text{ਧਰਿਯ}$ ). Sometimes, the radical  $\text{ਫ}$  ਆ is changed to  $\text{ਫ}$  ਫ; e. g.,  $\text{ਫਰਫਲਿਯ}$ ,  $\text{ਧਰਿਯ}$  meted, moderated (rt.  $\text{ਧਰਿਯ}$ ,  $\text{ਧਰਿਯ}$  to measure).

558. In several instances  $\text{ਫ}$  or  $\text{ਫਲ}$  is substituted for  $\text{ਫ}$ ,

\*  $\text{ਫਰਫਲਿਯ}$   $\text{ਧਰਿਯ}$   $\text{ਧਰਿਯ}$   $\text{ਧਰਿਯ}$  (see Vend. 22, 5).

especially after sonants and vowels; e. g.,  $\text{अवकुलित}$  what is bound or strung (lit.), a nerve (rt.  $\text{कुल}$  कृ to string);  $\text{असुत}$  what is connected (rt.  $\text{सु}$  नह to bind);  $\text{अस्तुत}$  what is given (lit.), a gift (orig.,  $\text{अस्} + \text{तु}$ );  $\text{अदत्त}$  (orig.,  $\text{अद} + \text{त}$ );  $\text{अदुष्ट}$ ,  $\text{अदुष्टः}$  तृप्त satisfied (rt.  $\text{दृष्ट}$ ,  $\text{तृष्ट}$ );  $\text{अदुष्टः}$ , &c.

559. The roots  $\text{वद}$  (to speak) and  $\text{वृध}$  (to weave) substitute  $\text{व}$  for  $\text{वृ}$ ; e. g.,  $\text{अवद}$ , also  $\text{अवृद}$  (rt.  $\text{वद}$ );  $\text{अवृध}$  (orig.,  $\text{अव} + \text{वृ}$ ; rt.  $\text{वृध}$ ). Comp. Sans. उक्त spoken (rt.  $\text{वृक्}$ ).

560. A few roots, in Avesta as well as in Sanskrit, do not form the past passive participle in  $\text{अस्}$  or  $\text{अ}$ ; its meaning, however, is expressed by certain adjectives derived from the roots; e. g.,  $\text{अशक्त}$  कृश emaciated (rt.  $\text{अश}$  कृश);  $\text{अशुष्य$  शुष्क dried up (rt.  $\text{शुष्}$  शुष्क);  $\text{अशक्त}$  strengthened (rt.  $\text{शक्त}$ );  $\text{अज्ञेय}$  hidden, secret (rt.  $\text{अज्ञे}$  गुह्य); \* $\text{अशक्तः}$  exalted, raised (rt.  $\text{अश}$ ,  $\text{अज्ञे}$ ). Sans. पक्व cooked, mature (rt.  $\text{पक्}$ ).

561. Causal bases, in Avesta as in Sanskrit, form this participle by rejecting  $\text{आदाय}$  अय, and inserting the intermediate  $\text{व}$  before  $\text{अस्}$  त; e. g.,  $\text{आदायवस्}$  caus. base of rt.  $\text{आद}$  रुध to grow; past partic. pass.  $\text{आदायवस्}$ . Similarly,  $\text{आदायवस्}$  (rt.  $\text{आद}$  धृ to be white);  $\text{आदायवस्}$  (orig.,  $\text{आद} + \text{व} + \text{अस्}$ ). Comp. Sans. बोधय caus. base of rt.  $\text{बुध्}$  to know; past partic. pass. बोधित; कारय caus. base of rt.  $\text{कृ}$  to do; past. partic. pass. कारित.

562. In several instances, the suffix  $\text{अस्}$  is added to the root after lengthening its vowel without the intermediate  $\text{व}$  or the characteristic  $\text{आदाय}$ ; e. g., rt.  $\text{आद}$  to hear;  $\text{आदायवस्}$  well-proclaimed

\* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 227.



567. Moreover, the dative singular of any primitive abstract noun may be used in the sense of the infinitive; *e. g.*, **အလေ့** (dat. sing. of **လေ့**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**); **အလေ့အလာ** (dat. sing. of **လေ့လာ**). Comp. Sans. **इष्टे** (dat. sing. of **इष्टि** wish).

568. Causal Infinitive.—\***အလေ့အလာ** (from **လေ့** - **လေ့**), caus. base of rt. **လေ့** to wound); **အလေ့အလာ** (from **လေ့** - **လေ့**), caus. base of rt. **လေ့** to hear).

569. Passive Infinitive:—**အလေ့အလာ**; rt. **လေ့** (Prof. Justi).

## Chapter IX.—Indeclinables.

570. The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

### Adverbs.

Adverbs may be divided into three classes.

571. (1) Those that are formed from nouns substantive and adjective, and, in some rare cases, from participles; *e. g.*, **အလေ့အလာ**, **အလေ့အလာ**, **အလေ့အလာ** at one's will (orig., neut. acc. sing.); **အလေ့အလာ** involuntarily (orig., neut. acc. sing.); **အလေ့အလာ** long-delayed (adj. acc. sing.), **အလေ့အလာ** (adj. acc. sing.), **အလေ့အလာ** (adj. instr. sing.) openly, truly, surely; **အလေ့အလာ** secretly (adj. acc. sing.); **အလေ့အလာ** unawares, stealthily (neut. instr. sing.); **အလေ့အလာ** clearly, visibly.

\* Comp. the final **လေ့** to the Ved. suffix **लै**; *e. g.*, **वले**, (rt. **वल्** to bear).

place, anywhere; e. g., **क्षेमस्तत्र** Y. 39, 2; **तत्र** (Gāth.) where? \***तत्र** क where?

**576. Adverbs of Time:**—**तदा** then, upon this. **तदा** सदा always. **तदा** सदा whenever; **तदा**; **तदा**, **तदा** (Gāth.) कदा when? **तदा** (Y. 44, 20) at any time, ever.

**577. (3) Adverbial Particles.** A list of them is given below:—

**दूरतः** (from **दूर**) far off. **दूरतः** Gāth. (orig., **दूर + दूर + तः**) henceforth, beforehand. **दूर**, **तदा** (Gāth.) **अनि** above, on; **तदा** एव thus, in this manner; **तदा** **तदा** in what manner? thus; **तदा**, **तदा**, **तदा** thus, thereupon; yea; verily; **तदा** (orig., **तदा**) then, thereupon. **तदा** then. **तदा** अन्तर in the midst. **तदा** अत्र far from; sometimes, **तदा** in the Gāthā dialect (see Y. 32, 11). **तदा**, **तदा** (from **तदा** + **तदा**) backwards. **तदा** (= **तदा** + **तदा**) afterwards. **तदा** henceforth, from hence. **तदा** अत्र below, down; **तदा** (orig., **तदा**) अत्र further down. **तदा**, **तदा**, **तदा** आत्र thereupon, then. **तदा** here (Darmes.); **तदा** there (Darmes.); **तदा** soon, immediately. **तदा**, **तदा** (Gāth.) इति in this manner. **तदा** (Y. 43, 1) indeed; verily. Comp. Ved. व. **तदा** outside the door; **तदा** otherwise. **तदा**, **तदा** न now, indeed, forsooth (Y. 59, 30; Y. 8, 5; Yt. 5, 89; Yt. 13, 145); **तदा** (Yt. 10, 69) not indeed; it is sometimes used as an emphatic particle; **तदा** न, Per. न, Lat. **ne** not (see Y. 44, 19).

\* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 1. 2. 4. 5); **तदा** in any place (Yt. 12, 22).





(Geld. Yt. 8, 38), **සැපයෙමස දෙවසපු** so long as, until. \***දින**, **දින** ever, continually (rt. **සැප** to remain, to continue). **සැප** **සැප** equally, alike; exactly, just; **සැපයමස** **සැපයමස** **සැපයමස** just as before.

## Prepositions.

578. Prepositions, which serve to determine more precisely the sense of the cases, are used with the inflected forms of nouns and pronouns (except the nom. and the voc.), and mostly precede them.

### List of Prepositions.

**පසු** **පසු** from, after, around, on, to, up to, near to. **පසු**, **පසු** (Gâth.) **පසු** on, about, for, concerning. **පසු** **පසු** **පසු** round about, from every side, near. **පසු** **පසු** (from **පසු** **පසු** compara. of **පසු**) beneath, under. **පසු** on; e. g., **පසු** **පසු** on a bed (Vend. 18, 26). **පසු** **පසු** agreeable to, after. **පසු** **පසු**, **පසු** (Gâth.) **පසු** **පසු** between, under, in the midst of; e. g., **පසු** **පසු** **පසු** Vend. 1, 8.

**පසු** **පසු** far from, away from, e. g., **පසු** **පසු** **පසු** apart from the former two (see Vend. 15, 46). **පසු**, **පසු** (Geld.), **පසු** (Gâth.) **පසු** towards, near, down, off. **පසු** (from **පසු**) towards, near, up to. **පසු** **පසු** **පසු** near, towards, up to, at. **පසු** **පසු** close to, near. **පසු**, **පසු** (Gâth.) **පසු** **පසු** towards, near, by, to. **පසු** **පසු** Geld. (Yt. 13, 146) indeed to us.

\* Also in compound forms; e. g., **පසු** **පසු** **පසු**, **පසු**, **පසු** ever in joy.

† E. g., **පසු** **පසු**. (**පසු** + **පසු**); **පසු** **පසු** (**පසු** + **පසු**), &c.



...  
 ... Vend. 2, 8. ...  
 ...  
 ... Y. 26, 4. Sometimes, when two persons or things are  
 to be joined, it is dropped, mostly in the first place; *e. g.*,  
 ...  
 Y. 9, 10... Y. 26, 4.

It is also used to join sentences; *e. g.*, ...  
 ...  
 Gâh 4, 10.

Sometimes, when more than two persons or things are to be  
 joined, the particle is altogether omitted; *e. g.*, ...  
 ...  
 ... Y. 26, 7.

When affixed to a single word, it only gives force or emphasis  
 to it; *e. g.*, ... of two men, he only (Vend. 4,  
 48); ... on the  
 highest summits (Vend. 6, 45).

\* *ဗုဂ္ဂ*, *ဗုဂ္ဂ* (Gâth.) *विद्* et cetera; like *ဟု*, it is always  
 affixed at the end of a word and gives an indefinite signification  
 to it; *e. g.*, ...  
 Sometimes both the  
 particles *ဗုဂ္ဂ* and *ဟု* are subjoined to the same word; *e. g.*,  
 ... (Y. 65, 4).

*Note 1*:—Inflected words when abridged or changed, assume  
 before the particles *ဟု* and *ဗုဂ္ဂ*, their full or original forms;  
*e. g.*, ... but ...  
 ... but

\* Properly speaking, it is the nom. and acc. neut. of the inde-  
 finite pronoun *ဘိ*, *ဘိ* any. Compare Lat. *quid*.

Note 2 :—The same particles (*viz.*, မှ and မှာ) insert သ after  
 မှာ, e.g., မှာမှာ, but မှာသမှာမှာ; မှာမှာ, but မှာသမှာမှာ, &c.  
 မှာမှာ because ; မှာမှာ=မှာ + မှာ (see Y. 45, 8).

{dān}dān, {dān}dān, {dān}dān {dān}dān as,  
 in the same way as, as much as. {dān}dān if, in case; that is, viz.;  
 {dān}dān, {dān}dān (Y. 32, 4) because. {dān}dān (from {dān} + {dān})  
 than. {dān}dān, {dān}dān (Gāth.), {dān}dān, {dān}dān यदि if, al-  
 though; in compound forms {dān}-{dān}dān for if...; {dān}-{dān}dān  
 {dān}-{dān}dān for if to me...; {dān}-{dān}dān for she (will grant) us.

**واس** is also used in compound forms with other particles ;  
e. g., **واس-ه**, **واس-پ**, **واس-لا** (Geld. Yt. 1, 17).

In some rare instances, **וא** is omitted; e. g., **וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל**  
**וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל** but

if the vessel be of earth, of wood, or of clay... (Vend. 7, 75)  
*Vide* Vend. 8, 16.

### 580. Interjections.

اى، هى O! Oh! *E. g.*, اى زارادشت اى  
 O holy Zarathushtra! (Vend. 18, 1). اى (from اى calamity, affliction) اى، هى Fie! Woe! *E. g.*, اى Woe to me! Yt. 3, 14. اى hail! bravo! noble! well done! اى  
 اى Hail to thee, O man! Vend. 7, 52; اى اى  
 اى Hail to thee, O Hom! اى alas! Oh unfortunate! Vend. 19, 46. اى Woe! *E. g.*, اى اى Woe to that man! Yt. 10, 138.

### 581. Prefixes.

A prefix, as its name implies, is a significant particle placed before a word or a root, in order to modify its meaning.

It should be noted that some particles, which are used with the inflected forms of nouns and pronouns as prepositions, are also used as prefixes, as will be seen from the following list. Moreover, اى, اى, اى and اى are inseparable, i. e., they can never be used by themselves without being prefixed to a word; while others, such as اى, اى, اى, اى (اى) may optionally come in a separate form; *e. g.*, اى.....اى; اى.....اى, اى.....اى; اى.....اى; اى.....اى; اى.....اى; اى.....اى, &c.

### 582. List of Prefixes and Prepositions used as Prefixes.

اى, اى, اى اى, اى inseparable prefixes implying 'negation, want of'; *e. g.*, اى, اى (= اى + اى), اى  
 اى. Comp. Sans. अज्ञान, अनन्त (orig., अन् + अन्त).

In some instances,  $\xi$  is a substitute for  $\text{ـ}$ , before adjectives beginning with  $\text{ق}$ ; e. g.  $\text{ـ}\xi\text{دوخت}$  ( $=\dots+\text{ـ}$ ) not working;  $\text{ـ}\xi\text{دانوخت}$  ( $=\dots+\text{ـ}$ ) not knowing;  $\text{ـ}\xi\text{دانوخت}$  ( $=\dots+\text{ـ}$ ) having no family or household;  $\text{ـ}\xi\text{دانوخت}$  ( $=\dots+\text{ـ}$ ) sleeping lightly.

Exceptions— $\text{ـ}\xi\text{دانوخت}$ ,  $\text{ـ}\xi\text{دانوخت}$ ,  $\text{ـ}\xi\text{دانوخت}$

Note 1.— $\text{ـ}$  is used before consonants, and  $\text{م}$  before vowels; e. g.,  $\text{م}\text{دوخت}$ ,  $\text{م}\text{دانوخت}$ . Sometimes, though seldom,  $\text{خ}$  is substituted for  $\text{م}$ ; e. g.,  $\text{خ}\text{دانوخت}$  (orig.,  $\text{ـ}\xi\text{دانوخت}+\text{م}$ ).

Note 2.— $\text{ـ}$  (an abridged form of  $\text{ـ}\text{م}$ ) is prefixed before  $\text{ا}\text{ن}$  (any one), and  $\text{ـ}\text{ه}$  (here); e. g.,  $\text{ـ}\text{ا}\text{ن}$  (nom. sing.),  $\text{ـ}\text{ا}\text{ن}$  (acc. sing.) no one;  $\text{ـ}\text{ه}$  not here.

$\text{ـ}\text{ا}\text{ن}$  back; probably an abridged, though rare, form of  $\text{ـ}\text{ا}\text{ن}$ ; e. g.,  $\text{ـ}\text{ا}\text{ن}$  to bring back.

$\text{ـ}\text{ا}\text{ن}$   $\text{ا}\text{ن}$  full of, around, in the midst of, behind, near to, in, on; e. g.,  $\text{ـ}\text{ا}\text{ن}$ ,  $\text{ـ}\text{ا}\text{ن}$ ,  $\text{ـ}\text{ا}\text{ن}$  ( $=\text{ـ}\text{ا}\text{ن}+\text{ـ}\text{ا}\text{ن}$ );  $\text{ـ}\text{ا}\text{ن}$ . Sometimes  $\text{ـ}\text{ا}\text{ن}$  is substituted for  $\text{ـ}\text{ا}\text{ن}$ ; e. g.,  $\text{ـ}\text{ا}\text{ن}$  ( $=\text{ـ}\text{ا}\text{ن}+\text{ـ}\text{ا}\text{ن}+\text{م}$ );  $\text{ـ}\text{ا}\text{ن}$  ( $+\text{م}$   $\text{ـ}\text{ا}\text{ن}+\text{ـ}\text{ا}\text{ن}$ );  $\text{ـ}\text{ا}\text{ن}$  (rt.  $\text{ـ}\text{ا}\text{ن}$  to blow away);  $\text{ـ}\text{ا}\text{ن}$  aor. pass. 3 sing. (rt.  $\text{ـ}\text{ا}\text{ن}$  to inform). Comp. Per.  $\text{پ}$  in  $\text{پ}\text{ا}\text{ن}$  (Av.  $\text{ـ}\text{ا}\text{ن}$ )

$\text{ـ}\text{ا}\text{ن}$ ,  $\text{ـ}\text{ا}\text{ن}$  (Gāth.)  $\text{ـ}\text{ا}\text{ن}$  above, on high, towards, upon, around; largely, much; e. g.,  $\text{ـ}\text{ا}\text{ن}$   $\text{ـ}\text{ا}\text{ن}$  to shine on high,  $\text{ـ}\text{ا}\text{ن}$  to overpower;  $\text{ـ}\text{ا}\text{ن}$  to go towards or to. Before  $\text{ن}$ ,  $\text{م}$  and  $\text{ه}$ ,  $\text{ـ}\text{ا}\text{ن}$  is changed to  $\text{ـ}\text{ا}\text{ن}$ ; e. g.,  $\text{ـ}\text{ا}\text{ن}$

අනු, අනුභූත-භූතක, අනුභූත-භූතක. Comp. Sans. अनिगत, अनिगत.

අනු after, along, according to; *e. g.*, අනු to think after; අනු- to speak after; අනු- to act after; (අනුභූත-භූතක) see Yt. 5, 18).—Comp. Sans. अनुकम, अनुकार.

අනුර අන්තර inter (Lat.) between; *e. g.*, අනුර-අනුර to stand between; අනුර-අනුර Sans. अन्तर- to move in the midst. අනුර away, off, far from, implying 'negation, privation'; *e. g.*, අනුර-අනුර, අනුර-අනුර, අනුර-අනුර, අනුර-අනුර, අනුර-අනුර.—Comp. Sans. अप-गम्, अपकार.

අනුර, අනුර අව near, by, down, away, off, towards, implying 'privation, error'; *e. g.*, අනුර-අනුර, අනුර-අනුර; අනුර-අනුර to carry off; අනුර-අනුර, අනුර-අනුර to cut off. අනුර-අනුර to decrease (from අනුර-අනුර to grow); අනුර-අනුර to wither (from අනුර-අනුර to grow corpulent or fat). අනුර, in some rare instances, implies 'opposed to'; *e. g.*, අනුර-අනුර opposed to Mithra, i. e., the foe of Mithra.

අනුර, අනුර, අනුර sufficiently, abundantly; *e. g.*, අනුර-අනුර (orig., අනුර-අනුර + අනුර); අනුර-අනුර, අනුර-අනුර

අනුර, Per. 1 towards, to, at, near, by; *e. g.*, අනුර-අනුර Sans. आ-गन् to approach; අනුර-අනුර to bring. Sometimes, though rarely, අනුර is substituted for අනුර; *e. g.*, අනුර-අනුර (for අනුර-අනුර; rt. අනුර-අනුර); අනුර-අනුර (rt. අනුර-අනුර to come); අනුර-අනුර (rt. අනුර-අනුර); අනුර-අනුර (rt. අනුර-අනුර); අනුර-අනුර (orig., අනුර + අනුර + අනුර; rt. आ-ग to acquire, to receive).

𐎠𐎡𐎴 towards, near, by ; e. g., 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴.

𐎠𐎡𐎴, 𐎠𐎡𐎴 (Gâth.) 𐎠𐎡𐎴 on, near, under, into ; e. g., 𐎠𐎡𐎴𐎠𐎡𐎴.  
Sams. 𐎠𐎡𐎴𐎠𐎡𐎴 ; 𐎠𐎡𐎴𐎠𐎡𐎴 (=𐎠+𐎡𐎴+𐎠𐎡𐎴)

𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 on high, upward, loudly, out, out of, wanting, exclusive of, e. g., 𐎠𐎡𐎴 Sams. 𐎠𐎡𐎴 to go up, to rise ; 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴

𐎠𐎡𐎴, 𐎠𐎡𐎴 (Gâth.) 𐎠𐎡𐎴, Trans. (Lat) over, cross, awry, evil, opposite, e. g., 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴 (Gâth.) evil mind ; 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴 to hold in derision, to despise (vile 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴 Y. 45, 11).

𐎠𐎡𐎴, 𐎠𐎡𐎴, 𐎠𐎡𐎴, 𐎠𐎡𐎴 bad, evil, contemptible ; e. g., 𐎠𐎡𐎴𐎠𐎡𐎴-𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴 evil-minded (lit.), an enemy ; 𐎠𐎡𐎴𐎠𐎡𐎴=𐎠𐎡𐎴+𐎠𐎡𐎴 ill-name. Mark 𐎠𐎡𐎴𐎠𐎡𐎴 (Y. 48, 5) evil monarchs.

In some rare instances, 𐎠𐎡𐎴 is changed to its guṇa equivalent 𐎠𐎡𐎴 (orig., 𐎠𐎡𐎴) ; e. g., 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴. It should be observed that 𐎠𐎡𐎴 and 𐎠𐎡𐎴 are used before vowels, semi-vowels and sonants ; before hard letters, 𐎠𐎡𐎴 and 𐎠𐎡𐎴 are prefixed. Exceptions : 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴

𐎠𐎡𐎴 𐎠𐎡𐎴 downward, backward, far from, out of, implying 'negation, deprived of' ; e. g., 𐎠𐎡𐎴 to dig, 𐎠𐎡𐎴 to put down, 𐎠𐎡𐎴 to sadden (𐎠𐎡𐎴 to gladden) ; 𐎠𐎡𐎴=𐎠𐎡𐎴 curse (contrast 𐎠𐎡𐎴 praise). Before 𐎠𐎡𐎴 is changed to 𐎠𐎡𐎴 ; e. g., 𐎠𐎡𐎴 to sit down ; 𐎠𐎡𐎴 a protector.



lengthens its final vowel when it is used separately; *e. g.*,  
 ...  
 ...

... (Gāth.) निष्, निष्, निष् out of, forth, from; *e. g.*  
 ...  
 ...

प्रति back, again, against, near, by, towards; *e. g.*,  
 ...  
 is changed to ... *e. g.*, ... (rt. ...)

परि round about, all round, cross (questioning), far from;  
*e. g.*, ... to enclose on all sides; ... to cross-  
 question; ... to be far from working, not to work.

... is substituted for ... in ... (rt. ...  
 ... to go all around). Comp. Sans. परि-म्ह to embrace.

*Note.*— ... and ... affix ... before ... and ...; *e. g.*,  
 ...  
 ... &c

...  
 to go first (lit.), to surpass (see Visp. 22).

...  
 different from; *e. g.*, ...  
 ...  
 ... is originally ... compara.  
 of ... अ. Comp. Per. ... in ... = ... + ... + ... to  
 scatter, to disperse.

...  
 forward, forth, excessive, lengthwise,  
 prominent, out of, free from, distinct from; *e. g.*, ...  
 also ...

𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 = 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀. Sometimes, especially in the Gâthâ dialect, 𐬨𐬀𐬭𐬀 and 𐬨𐬀𐬭𐬀 are substituted for 𐬨𐬀𐬭𐬀, vide Y. 11, 18; Y. 33, 8; Y. 46, 3.

𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀 (from 𐬨𐬀𐬭𐬀 or 𐬨𐬀𐬭𐬀?) forward, pre-eminent; e. g., 𐬨𐬀𐬭𐬀𐬭𐬀𐬵𐬀 (Yt. 12, 1. 2) created pre-eminent or progress-making; 𐬨𐬀𐬭𐬀𐬭𐬀𐬵𐬀 Yt. 5, 108.

𐬨𐬀𐬭𐬀 with, together with, including; e. g., 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀

𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀 (rarely) 𐬨𐬀, 𐬨𐬀, 𐬨𐬀 apart, separate from; different from, exclusive of; contrary to; excessively, through and through, all around; e. g., 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀; 𐬨𐬀𐬭𐬀𐬭𐬀𐬵𐬀 far from malice (Y. 54. 2); 𐬨𐬀𐬭𐬀𐬭𐬀𐬵𐬀 Yt. 15, 55; 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 Geld. Yt. 15, 31 (also, 𐬨𐬀𐬭𐬀𐬭𐬀 the border) ... 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀𐬵𐬀 (Y. 10, 1). 𐬨𐬀𐬭𐬀𐬭𐬀𐬵𐬀 = 𐬨𐬀𐬭𐬀𐬭𐬀𐬵𐬀 to melt; 𐬨𐬀𐬭𐬀𐬭𐬀 = 𐬨𐬀𐬭𐬀𐬭𐬀.

𐬨𐬀𐬭𐬀 far off; implying 'departure from'; e. g., 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 (Vend. 7, 2) = 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 (rt. 𐬨𐬀𐬭𐬀 to go away—off).

Note.—𐬨𐬀𐬭𐬀 is very rarely used as a prefix.

𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀 (Gâth.), 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀 (Gr.), 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀 together, with, completely, wholly; e. g., 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀 (Gâth.); 𐬨𐬀𐬭𐬀 = 𐬨𐬀𐬭𐬀 + 𐬨𐬀𐬭𐬀 a colleague; 𐬨𐬀𐬭𐬀 = 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 a meeting; 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀 (Gâth.) to combine; 𐬨𐬀𐬭𐬀-𐬨𐬀𐬭𐬀 (Gâth.).

—**සමස** सह, together, accompanied with, united ; e. g., —**සමස**  
**ආරාධනා**, —**ආරාධනා-සමස**

**ඉ** **ඉ** good, well, beautifully, much, properly ; e. g., —**ඉආරාධනා**,  
**ඉආරාධනා**, —**ඉආරාධනා**. Sometimes, **ඉ** is changed to **ඉ** or  
**ඉ** ; e. g., —**ඉආරාධනා**, **ඉආරාධනා** (also **ඉආරාධනා**) ;  
**ඉආරාධනා**, —**ඉආරාධනා**. **ඉ** affixes, like **ආරාධනා** and  
**ආරාධනා**, **ඉ** before **ආ** and **ඉ** ; e. g., —**ඉආරාධනා**, —**ඉආරාධනා**  
**ඉආරාධනා**, —**ඉආරාධනා**—**ඉආරාධනා**

**Observation.**—Two or, in some rare instances, three pre-  
fixes are met with in the same word ; e. g., —**ඉආරාධනා**,  
**ඉආරාධනා** (= **ඉආරාධනා** + **ආ** + **ඉ**) ; **ඉආරාධනා** (**ආ** + **ඉ**  
+ **ඉ**) ; **ඉආරාධනා** (= **ආ** + **ඉ** + **ඉ**) ; **ඉආරාධනා**  
(= **ආ** + **ඉ** + **ඉ**) ; **ඉආරාධනා** undiled, exceedingly pure or  
clear (**ඉආරාධනා** + **ආ** + **ඉ**). Comp Sans सित white

## Chapter X.

### Notable Features of the Gāthā Dialect.

583. The Gāthās (Av. **ඉආරාධනා**, Sans गथा) are small col-  
lections of metrical compositions, highly poetical and full of deep  
meaning, containing hymns, prayers and other subjects pregnant  
with philosophical and abstract ideas. They are five in number  
and comprise 17 sections, equal in extent, according to the  
Rev. Dr. L. H. Mills, to about twenty-five to thirty hymns of  
the Riga-veda. These are Ahunavad (Av. Ahunavaiti), Yaç.  
28—34, Ushtivad (Av. Ushtavaiti), Yaç. 43—46; Spentomad  
(Av. Spentâ-Mainyû), Yaç. 47—50; Vohu-khshathra (Av. Vohu-  
khshathra), Yaç. 51, Vahishtoishst (Av. Vahishtoishsti), Yaç. 53.  
Besides these, there are other sections and smaller pieces written  
in the Gāthā dialect, though inferior in sublimity and poetic

dition to the five Gâthâs, viz., Yaç. 4, para. 26, Yaç 11, paras. 17-18; Yaç 12. 13. 14; Yaç. 15, paras. 2-3; Yaç. 27, paras. 13-14; Yaç. 50. 58.

**584.** The peculiar and distinctive features of the Gâthâ dialect, as distinguished from the Avesta language, are—

1. The invariable lengthening of the final vowels, as opposed to their remaining short in other than monosyllabic Avestaic words.

$E$  g., Gâ<sup>h</sup>.  $\text{အပူပူသော} = \text{Av. အပူပူသော}$ ; Gâ<sup>h</sup>.  $\text{အပူပူသော} = \text{Av.}$

𐎠𐎡𐎹𐎶𐎠𐎡𐎹𐎶; Gâth. 𐎠𐎡𐎹𐎶𐎠𐎡𐎹𐎶=Av. 𐎠𐎡𐎹𐎶𐎠𐎡𐎹𐎶; Gâth. 𐎠𐎡𐎹𐎶𐎠𐎡𐎹𐎶=Av. 𐎠𐎡𐎹𐎶𐎠𐎡𐎹𐎶;

Gāth (أَسَدٌ) = Av. اسد instr sing. (originally,

מְשֻׁבָּח, מְשֻׁבָּח nom. and acc plu (orig., מְשֻׁבָּח).

2. The nice and frequent use of  $\{$ , as a substitute for  $\omega$ ,  
 $\xi$ ,  $\omega$ ,  $e$  or  $\zeta$  of the Avesta writing  $L q$ , Gith  $\text{𐬯𐬀𐬨𐬭𐬎𐬌} = \text{Av. } -\omega\text{𐬭𐬎}$

ဗုဒ္ဓ; Gārhi ငှိမ္မ = Av. ငှိမ္မ; Gāth ငှိမ္မလေ = Av. ငှိမ္မလေ; Gāth.

$\int_0^1 \frac{1}{x} dx = \infty$ ; Gath  $\int_0^1 \frac{1}{x} dx = \infty$ ; Gâth.

$\psi(\lambda) = A\psi$  with  $f_0, f_1, f_2 = A\psi, \frac{1}{2}\psi, \frac{1}{2}\psi$ , etc

3 The softening of consonants, or the change of aspirate consonants into unaspirate ones of the same class. *E. g.*, Gâth.

$$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = A_v \cdot \ddot{x}; \quad \text{Goth} \quad \frac{d}{dt} \left( \frac{\partial L}{\partial \dot{y}} \right) = A_v \cdot \ddot{y};$$

(Gath  $\text{וַיִּשְׁמַע אֲבִימֶלֶךְ} = Av. \text{וַיִּשְׁמַע אֲבִימֶלֶךְ}; G. th. \text{וַיִּשְׁמַע אֲבִימֶלֶךְ} = Av.$

وَسْوَ; Gath. {س} = Av. {س} = Av. {س} = Av.

ۛۛۛۛۛۛ; Gâth ۛۛۛۛۛۛ=Av ۛۛۛۛۛۛ; Gâth ۛۛۛۛۛۛ=Av ۛۛۛۛۛۛ

he gives, Gâth. **וַיִּתֵּן** = Av. **וַיִּתֵּן**; Gâth.

உயர்த்துநான் = Av. உயர்த்துநான்; Gâth உயர்த்துநான் = Av. உயர்த்துநான்;

Gāth.  $\text{ḡḡḡḡḡḡ} = \text{Av. } \text{ḡḡḡḡḡḡ}$

4. The substitution of ၵၶၿ for ၵ and ၵၶၿ for ၵ.  
E g, Gâth. ၵၶၿ=Av ၵ; Gâth. ၵၶၿ

$Mg$ , Gáth.  $\text{Mg} = Av$ ; Gáth.  $\text{Mg} = Av$



11. The lengthening of the vowel in لَوِي (instr. plu.); e. g., لَوِي

וְשִׁבְעָה יָמִים, וְשִׁבְעָה יָמִים, וְשִׁבְעָה יָמִים, וְשִׁבְעָה יָמִים, וְשִׁבְעָה יָמִים, וְשִׁבְעָה יָמִים, וְשִׁבְעָה יָמִים.

[illegible]

13. The frequent use of the particles *ယူ, ခ, နှင့်, ဖြစ်* [ever.

14. The richness of aorist forms, which, in the Avesta literature, are scarce; e g., 𐬨𐬁𐬀𐬭𐬀𐬵𐬀𐬰𐬌, 𐬨𐬁𐬀𐬭𐬀𐬵𐬀𐬰𐬌, 𐬨𐬁𐬀𐬭𐬀𐬵𐬀𐬰𐬌, 𐬨𐬁𐬀𐬭𐬀𐬵𐬀𐬰𐬌, 𐬨𐬁𐬀𐬭𐬀𐬵𐬀𐬰𐬌, 𐬨𐬁𐬀𐬭𐬀𐬵𐬀𐬰𐬌, &c. For particulars, *vide* the Chapter on the Aorist, p. 241 *et seq.*

15. The frequent dropping of the verbal termination 𐎠𐎢𐎡𐎹 (pres. 1st sing. Parasmai.) in the 1st, 4th, 6th and 10th conjugational classes; e. g., 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, 𐎠𐎢𐎡𐎹, &c.

16. The occasional dropping of the characteristic mark of the class; e. g., Gâth.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (5th class) act thou (imperat. 2 sing. Atmane.;  $\text{𐭠𐭣𐭥𐭩𐭡𐭮} + \text{𐭠𐭬}$ ; Gâth.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (3rd class)=Av.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$ ; Gâth.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (3rd class)=Av.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$ ; Gâth.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (3rd class)=Av.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (imperat.);  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (imperf. 8 sing. Atmane.) he wept (6th class; the affixal  $\text{𐭠𐭣}$  of the class is dropped); Gâth.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$ =Av.  $\text{𐭠𐭣𐭥𐭩𐭡𐭮}$  (pres. subjunc. 1 sing. Atmane.).

17. The substitution of **ଆମ୍ଭ** and **ମୁଁ** for **ଏମାନ** and **ସେଇ**, respectively, (verbal terminations of imperat. 2 sing. and plu. Atmane.); e. g., **ଆମ୍ଭମାନଙ୍କୁ**, **ଆମ୍ଭଙ୍କୁ**; **ମୁଁ** **ହେଉ**,

18. The usual infinitive formation by the termination **𐬨𐬀𐬯𐬭𐬀**, generally equivalent to the dat. sing. of any primitive abstract noun in Avesta; e. g., **𐬀𐬵𐬀𐬵𐬀𐬨𐬀𐬯𐬭𐬀**, **𐬀𐬵𐬀𐬵𐬀𐬨𐬀𐬯𐬭𐬀**, **𐬀𐬵𐬀𐬵𐬀𐬨𐬀𐬯𐬭𐬀**, &c.

## Chapter XI-Syntax.

Concord is the agreement or proper relation of words in a sentence in gender, number, person or case. Government is the influence of a word in regard to construction in case or mood.

**586.** There is no article, either definite or indefinite, in Avesta, as we have in English. The noun itself, without any article, is used, having a definite or an indefinite meaning, the same being understood from the context; e. g., .𐬀𐬵𐬭𐬀 .𐬀𐬶𐬯𐬀 𐬨𐬀𐬢𐬀 𐬀𐬵𐬀𐬢𐬀𐬭𐬀 𐬀𐬵𐬀 ..𐬀𐬵𐬀𐬢𐬀...𐬀𐬵𐬀𐬢𐬀 .𐬀𐬵𐬀..𐬀𐬵𐬀 before the sky, the waters, the land, the cattle, the plants, the fire, the holy man (Y. 19, 4, 2). 𐬀𐬵𐬀𐬢𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 a holy man built a house (Vend. 3, 2); 𐬀𐬵𐬀𐬢𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 but if (the dead one) be a warrior (Vend. 5, 28).







**594.** Pronouns agree in gender, number and person with the nouns for which they stand; *e. g.*, *සුභ්බං ජිනං ජිනං දේවං*; *ආරාමං ගාමං ගාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං*; Vend. 3, 24; ... *ආරාමං ගාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Y. 62, 7; *ආරාමං ගාමං ගාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* (මානං දේවං) Y. 65, 5; *ආරාමං ගාමං ගාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Y. 57, 29; *ගාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Y. 9, 1; *ගාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Vend. 3, 38.

**595.** Pronominal and numeral adjectives are placed before the nouns they qualify; *e. g.*, *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* the whole entire body (Vend. 6, 24); *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* in the same place (Yt. 13, 53) *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* for both the worlds (Yt. 35, 3); *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* six months (Vend. 7, 16);

*ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Vend. 2, 30; *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* for ten nights (Yt. 13, 49); *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Y. 9, 19-21, &c.

**596.** The first and the second personal pronouns are used both in the masculine and the feminine; *e. g.*, *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* ..... (mas.) *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Y. 9, 1; *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* (mas.) *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Vend. 11, 10; *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* *සුභ්බං ජිනං ජිනං දේවං* (fem.) *ආරාමං දේවං* *සුභ්බං ජිනං ජිනං දේවං* Vend. 3, 26. For further illustration, *vide* Yt. 8, 11; Yt. 1, 25; Vend. 2, 1. 2. 3; Y. 60, 12 (mas.); Yt. 5, 91. 92. 93; Yt. 17, 17. 21 (fem.).

**597.** As the subject of a verb, the first and the second personal pronouns, both in the singular and plural, mostly precede the verb;







junctive particle **အ** (and), the verb is put in the dual; *e. g.*,  
**...အသမ္ဘလံတေ အသမ္ဘလံ ဂုဏ်သမ္ဘလံ**...the son and the father  
 walked forth...(Y. 9, 5).

607. Three or more subjects in the singular, joined by the  
 copulative conjunction **အ**, take the verb in the plural; *e. g.*,  
**...အသမ္ဘလံတေ အသမ္ဘလံတေ အသမ္ဘလံတေ** Y. 11, 1; **...အသမ္ဘလံတေ**  
**အသမ္ဘလံတေ အသမ္ဘလံတေ အသမ္ဘလံတေ** Vend. 7, 58.

608. When two or more subjects in the singular are disjoined  
 by the particle **အ** (or), the verb is put in the singular; *e. g.*,  
**...အသမ္ဘလံတေ အသမ္ဘလံတေ အသမ္ဘလံတေ** (when) a dog  
 or a man of that house dies (Vend. 5, 39); **အသမ္ဘလံတေ**  
**အသမ္ဘလံတေ အသမ္ဘလံတေ** Vend. 3, 20.

609. Two or more subjects in the singular, preceded by the  
 negative particle **မ**, drop **အ** and take the verb in the sin-  
 gular; *e. g.*, **မအသမ္ဘလံတေ မအသမ္ဘလံတေ** **မအသမ္ဘလံတေ**  
**မအသမ္ဘလံတေ မအသမ္ဘလံတေ** Vend. 5, 3.

610. When two or more subjects in the dual and plural are  
 disjoined by **အ**, the verb is put in the plural; *e. g.*, **အသမ္ဘလံတေ**  
**အသမ္ဘလံတေ အသမ္ဘလံတေ** **အသမ္ဘလံတေ** and adjoining it (*i. e.*, the carpet), if  
 there be other two, five, fifty or one hundred men (Vend. 5, 27).

611. Collective nouns generally take a verb in the singular;  
*e. g.*, **အသမ္ဘလံတေ အသမ္ဘလံတေ** **အသမ္ဘလံတေ** **အသမ္ဘလံတေ**  
**အသမ္ဘလံတေ** may a herd of kine be with thee and a

multitude of men (Mills) Y. 62, 10; **ကုသလေ ဝိဇ္ဇာသမ္ဘုရား**  
**အလောကဗျူဟာ အလောကဗျူဟာ အလောကဗျူဟာ** Yt. 18, 52. For further  
 illustration, *vide* Vend, 7, 55, 56. **ဗုဒ္ဓဘုရား နှင့် အာသမ္ဘုရား**  
**အာသမ္ဘုရား အာသမ္ဘုရား အာသမ္ဘုရား** the whole corporeal world lives  
 by eating (Vend, 3, 38). *Vide* Vend. 1, 1; 15, 1; 18, 16. 24.

612. In a sentence the subject mostly comes first, then the object  
 (if there be any), and lastly the verb; *e. g.*, **နေပြည်တော် ဗုဒ္ဓဘုရား**  
**အာသမ္ဘုရား** (Y. 11, 3); **နေပြည်တော်...အလောကဗျူဟာ ဗုဒ္ဓဘုရား**  
**အာသမ္ဘုရား** Vend. 19, 29; **အလောကဗျူဟာ...အလောကဗျူဟာ**  
**အာသမ္ဘုရား** Y 9, 22. For further illustration, *vide*  
 Vend. 3, 2; Vend. 7, 70; Vend. 19, 4; Y. 13, 1; Y. 26, 1; Y. 55,  
 1; Y. 57, 6.

*Note.*—It should be observed that the verbs **ဗုဒ္ဓဘုရား**,  
**အလောကဗျူဟာ** and the like generally precede the subject and the  
 object; *e. g.*, **ဗုဒ္ဓဘုရား အလောကဗျူဟာ**, **အလောကဗျူဟာ** **ဗုဒ္ဓဘုရား**  
**အလောကဗျူဟာ** **အလောကဗျူဟာ** **အလောကဗျူဟာ** Yt. 22, 11;  
**အလောကဗျူဟာ** **အလောကဗျူဟာ** **အလောကဗျူဟာ** **အလောကဗျူဟာ**  
 Vend. 19, 8, &c.

613. But when either the object or the verb is to be emphasized  
 or specially pointed out, it precedes the subject; *e. g.*, **အလောကဗျူဟာ**  
**ဗုဒ္ဓဘုရား** **အလောကဗျူဟာ** **အလောကဗျူဟာ** Him in our hymns of  
 homage and of praise would I faithfully serve (Mills) Y. 45, 8.  
**အလောကဗျူဟာ** **အလောကဗျူဟာ** **အလောကဗျူဟာ** **အလောကဗျူဟာ** up  
 started Zarathushtra, forward went Zarathushtra Vend. 19, 4.  
*Vide* 5, 19, &c.

614. Transitive verbs in the active voice govern a direct object  
 in the accusative case; *e. g.*, **အလောကဗျူဟာ** **အလောကဗျူဟာ** **အလောကဗျူဟာ**

सुमन्तु who (i. e., Sraosha) first chanted the Gāthās (Y. 57, 8).

615. But when the object is qualified by an adjective or a relative clause, the verb is optionally placed before or after it ;

e. g., *देहिमेवाहोत देवमिन्द्रं देवस्यैव देवस्य सुमन्तु*

...देवस्य-सुमन्तु Y. 9, 8; vide Y. 9, 15; *देवस्य देवस्यैव*

*सुमन्तुस्य...* *देवस्यैव* we worship the holy and stately

Sraosha Y. 57, 2. Vide Vend. 9, 42; Vend. 19, 17; Y. 10, 3.

616. Transitive verbs expressive of motion may take both the accusative of the direct object and also the accusative of the goal of motion;\* e. g.,

*-अगम...अगमस्यैव-देवस्य देवस्यैव*

*-अगम* when we have brought the fire in (these) houses (Vend.

5, 39). Vide Yt. 6, 1.

617. The accusative is used to denote size, quantity, duration and distance, and answers the questions 'how large?' 'how much?' 'how long?' and 'how far?'

e. g., *-अगम...देवस्यैव सुमन्तु सुमन्तु*

*-अगम* *सुमन्तु* how large is the house? Twelve Vitāras

in the largest part of the house (Darmes.) Vend. 14, 14; *सुमन्तु*

*देहिमेवाहोत...देवस्यैव सुमन्तु* how large is the rill? The

depth of a dog (Darmes.) Vend. 14, 12.... *देहिमेवाहोत*

*देहिमेवाहोत-देवस्यैव...देवस्यैव* how long shall

the ground lie fallow...? A year long (Vend. 6, 1); *-अगम*

*देहिमेवाहोत...देहिमेवाहोत* how far from

righteous persons? Three paces...Vend. 3, 17. *देहिमेवाहोत*

*देहिमेवाहोत* they shall

expose it (i. e., the garment) to the air for three months at the window of the house (Vend. 7, 15).

618. In interrogative sentences, the verb generally precedes the

\* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.



subject; *e. g.*, **ထေရ်သံသရာသံသရာသံသရာ** may that woman be allowed to drink water? (Vend. 7, 70); **အေးသော အေးသော** dost Thou bring the water to the corpses? (Vend. 5, 16).

619. But when a sentence begins with an interrogative particle, the subject mostly precedes the verb; *e. g.*, **အေးသော အေးသော** what food shall this woman first eat? (Vend. 5, 50); **အေးသော အေးသော** where shall be the place of that man? (Vend. 3, 15). For further illustration, *vide* Vend. 5, 57; 6, 42; Yt. 8, 5.

In some instances, however, the verb precedes the subject; *e. g.*, **အေးသော အေးသော** when are abundance and prosperity to come back again (to that land)? Vend. 9, 54. *Vide* Vend. 2, 31; 13, 17. 18; 19, 12.

620. Some verbs (verbs of giving, smiting, beseeching, calling, appointing, establishing, considering, making) govern two objective cases; *e. g.*, **အေးသော အေးသော** if a man give bad food to a shepherd's dog (Vend. 13, 20); **အေးသော အေးသော** Vend. 4, 30; **အေးသော အေးသော** (thou) who dost not pray me swift-ness in the meeting thick with numbers (Mills) Y. 11, 2; **အေးသော အေးသော** do not call him a priest...Vend. 18, 1; **အေးသော အေးသော** ...Khrafstras are produced which men call lice (Vend. 17, 3). **အေးသော အေးသော** whom

(i. e., Mithra) the holy Ahura Mazda established as a priest (Yt. 10, 89); **ඉඤ්ඤාසංඝං ඉතං ආරාමං** they consider a year only as a day (Vend. 2, 41); **ඉඤ්ඤාසංඝං** which (i. e., the blessing) makes an indigent person affluent (Vend. 22, 5).

621. The indirect object of a transitive verb mostly precedes the direct object; e. g., **ඉතං ආරාමං ඉතං ආරාමං** if a man give bad food to a dog...Vend. 13, 20; **ඉතං ආරාමං** **ඉතං ආරාමං** who this offering would deny me (Mills) Y. 11, 5. For further illustration, *vide* Y. 11, 2; Y. 44, 1. 2.

622. The accusative case, used with verbs expressive of going, moving, reaching, falling, rushing, and the like, denotes the goal of motion; \* e. g.,...**ඉතං ආරාමං** **ඉතං ආරාමං** he shall go into the world of evil-doers (Vend. 5, 62); **ඉතං ආරාමං** **ඉතං ආරාමං** who (i. e., Mithra) goes towards that country (Yt. 10, 112). *Vide* Vend. 4, 52; Yt. 10, 137; Y. 57, 30. Vend. 8, 41-70.

623. Some intransitive verbs (such as **ඉතං** to become, **ඉතං** to be, **ඉතං** to walk) and passive verbs (such as to be called) take the same case after them as before them; e. g., **ඉතං ආරාමං** **ඉතං ආරාමං** **ඉතං ආරාමං** Yt. 1, 19. *Vide* Vend. 2, 3.

**ඉතං ආරාමං** **ඉතං ආරාමං** **ඉතං ආරාමං** I am, O Zarathustra! Haoma, the holy and driving death afar (Mills) Y. 9, 2. *Vide* Visp. 11, 13; Vend. 9, 2.

**ඉතං ආරාමං** **ඉතං ආරාමං** **ඉතං ආරාමං** the man who praises him is therewith more victorious (Mills) Y. 10, 6; **ඉතං ආරාමං** **ඉතං ආරාමං** be thou childless Y. 11, 3.

\* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

ఓహూమఱ-ఓహూమఱ అహూమఱ అహూమఱ...అతమఱ  
 ఓహూమఱ-అహూమఱ that I may walk on (this) earth as a destroyer of  
 malignity and a conqueror of the Demon-of-lie (Y. 9, 20). ఓహూమఱ  
 అహూమఱ అహూమఱ అహూమఱ...అహూమఱ  
 ...అహూమఱ Thy praisers and Māthra-speakers may we be called  
 O Ahura Mazda! Y. 41; 5; అహూమఱ అహూమఱ అహూమఱ  
 (the highest of the lights) which is called the sun Y. 36, 6.

624. (1) The instrumental denotes the instrument or means by  
 which anything is accomplished; e. g., అహూమఱ అహూమఱ అహూమఱ  
 by this Word will I strike (thee, O evil-doer Angra Mainyu!)  
 Vend. 19, 9; అహూమఱ అహూమఱ అహూమఱ by means of his two  
 arms (Yt. 13, 107); అహూమఱ అహూమఱ అహూమఱ by Thy shining  
 flame (Y. 31, 19). For further illustration, vide Y. 9, 29; Y. 28,  
 6; Y. 31, 19; Y. 33, 2; Yt. 1, 29; Yt. 10, 119; Vend. 2, 18.

625. (2) The instrumental also expresses accompaniment or  
 association with, and is generally used with the particles  
 ఓహూమఱ, అహూమఱ, అహూమఱ (Gāth. అహూమఱ), meaning 'with, together  
 with;\*' e. g., అహూమఱ అహూమఱ with a cushion (Vend. 14, 14);  
 అహూమఱ అహూమఱ అహూమఱ అహూమఱ అహూమఱ అహూమఱ  
 Vend. 6, 27; అహూమఱ అహూమఱ అహూమఱ అహూమఱ  
 with the victo-  
 rious wind (Yt. 13, 47); అహూమఱ అహూమఱ together with  
 pasture (Y. 29, 2). Vide Y. 32, 1; Y. 38, 1.

626. (3) The instrumental denotes the characteristic mark or  
 the attribute of a person or thing; \* e. g., అహూమఱ అహూమఱ  
 అహూమఱ అహూమఱ అహూమఱ అహూమఱ అహూమఱ అహూమఱ  
 the Druj Naqu rushes away in the shape of a stinking  
 fly (Vend. 7, 8). Vide Yt. 18, 3.

\* Comp. Dr. Kielhorn's Sanskrit grammar; 3rd Ed., p. 278.

‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

ਤਿੰਨ ਪਾਸ਼ਾਂ ਤੋਂ ਪੁਰਸ਼ਾਂ ਤੋਂ three paces from righteous persons (Vend. 3, 17); ਪੂਰਵ...ਪੂਰਵ ਪੂਰਵ from the region of the north, rushed forth Angra Mainyu (Vend. 19, 1). *Vide* Y. 26, 10; Y. 60, 6; Yt. 8, 23; Yt. 10, 93; Yt. 13, 100; Vend. 5, 15; Vend. 11, 10.

632. (2) With words implying fear of, protection from, the ablative denotes that from which one is afraid, or from which one protects.\* *E. g.*, ਪ੍ਰਾਣ-ਸੰ-ਰਾਖਣ ਤੋਂ ਪ੍ਰਾਣ ਪ੍ਰਾਣ (Geld.) that I may never bow through terror (Yt. 9, 4); ਪ੍ਰਾਣ ਪ੍ਰਾਣ...ਪ੍ਰਾਣ ਪ੍ਰਾਣ protect the friendly man from the unfriendly foe (Yt. 1, 24).

633. (3) The ablative is often used with comparatives and words having a comparative sense. *E. g.*, ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ fleetier than (our) horses (Y. 57, 28). *Vide* Vend. 5, 11.

634. (1) The genitive is employed to denote the relation between persons or things expressed by nouns. *E. g.*, ...ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ the malice of Daevas (Yt. 1, 10); ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ in the shape of a maiden (Yt. 13, 107); ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ the son of Pourushaspa (Yt. 5, 18), &c.

635. (2) "In connection with multiplicatives, the genitive denotes the time in which an action is repeatedly performed." \* *E. g.*, ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ who (i.e., Sraosha) thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous (Mills) Y. 57, 31.

\* Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 284.

(3) The genitive is used with certain infinitives, meaning 'to withstand,' 'to arrest,' 'to contradict,' 'to keep in mind,' 'to study,' 'to speak forth,' 'to perform,' and the like. *E. g.*,  
 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵 to withstand darkness (Yt. 6, 4).  
*Vide* Y. 60, 4; Y. 68, 8; Vend. 20, 3. 𐎧𐎡𐎴𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵  
 ...𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵  
 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵 𐎧𐎡𐎴𐎠𐎥𐎵 to keep the Holy Word,...to  
 study the Holy Word,...to speak forth the Holy Word (Darmes.)  
 Yt. 1, 31. *Vide* Visp. 15, 1; Yt. 9, 26.

(4) The genitive is, in several instances, used for the locative.  
*E. g.*, 𐎡𐎴𐎠𐎥𐎵 𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 but I think (thus) in my  
 heart...(Yt. 10, 106); 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 in the earth (Vend. 3, 36).  
*Vide* Vend. 19, 3; Y. 32, 3. Vend. 9, 56; Yt. 14, 31.

636. The locative denotes the locality of a person or thing, the place where a thing is situated, the time when or the circumstance under which anything takes place.\* *E. g.*, -𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵  
 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵...𐎡𐎴𐎠𐎥𐎵...𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵  
 𐎡𐎴𐎠𐎥𐎵 where shall we lay the bodies of the dead? Ans.—  
 On the highest summits (Vend. 6, 44-45); 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵  
 ...𐎡𐎴𐎠𐎥𐎵 O waters! rest within your places...(Mills) Y. 65,  
 9; *vide* Yt. 13, 11; Vend. 15, 4; Y. 50, 2. 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵  
 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 worship me  
 O Zarathushtra, by day and by night (Yt. 1, 9). *Vide* Y. 11, 7;  
 Y. 12, 5; Y. 44, 14.

The locative may be used in the sense of 'among,' 'upon,' 'on,'  
 'together with' or 'of' with superlatives and words conveying a  
 similar meaning.\* *E. g.*, -𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵  
 𐎡𐎴𐎠𐎥𐎵 (Wester.) of all females those are best kept (Darmes.)

\* Comp. Dr. Kielhorn's Sans. grammar, 3rd Ed., pp. 228—283.



(1) Future time; *e. g.*, **ԿՍԷՆՄԱՆՆԱԴԱՐՁ-ԷՆՁԱՆ ԳԱՐԻ ԱԺԱՊ**  
**ՎՈՐՔՔԱՐԱՐՈ ՔՔԵՆ** when will the springs of water as thick as  
 a horse's size flow? Yt. 8, 5; **ԱՐՄԱՍԾԱՅԱՆ ՄՐՈ ՎՈՐԱԶԱԶԸ**  
**ԷՆՍՆԱ ԷՍԽՆԱՆԻ ԱՍԾԱՅ ԷՄՈ ԱՐՄԱՍԾԱՅՆՆԱ** the good  
 and holy Sraosha will come to thee for help and joy (Yt. 1, 9).  
 For further illustration, *vide* Yt. 19, 92; Vend. 19, 8.

(2) Benediction; *e. g.*, **-ԱՆՆԱ ԱԺԱՄԱՍ ԵՍԱՄԱՆԱՆԱՆ**  
**ԷՆՎԱԾ** mayest thou be holy like Zarathustra (Yt. 23, 4).

(3) Wish or desire in the mind of the speaker; *e. g.*, **ՄԵՆԷԺ**  
**ԷՆՅԱԳՐՈ ԱՐԱԴՆԱՐՈ ՄՐՈՔՔԱԳՐՈ ԱՐԱԴՆԱՐՈ ԷՆՎԱՆ ԱՐՄԱՆ**  
**ՄՐՈՔՔԱՆԱՆՆԱ** (Geld.) all the Daêvas may fear and bow in spite  
 of themselves before me, that they may fear and flee down to  
 darkness (Darmes.) Yt. 9, 4. *Vide* Y. 50, 7.

639. (1) The imperfect tense is used to denote some definite past  
 time; *e. g.*, **...ԳԶԱՆՆԱՆ ԱՐՄԱՍԽՆԻՄԵՆ ԱՐՄԱՆԺԻՆ ՄՍԻՄԱՍ**  
**ԱՐԱԶԱՆՆԱՆՆԱ ԷՆՁԱ յԱՍԽՆԻ** in whose birth and growth the  
 waters and the plants rejoiced and grew (Yt. 13, 93). For further  
 illustration, *vide* Y. 29, 1; Yt. 19, 35; Yt. 5, 58; Yt. 8, 38.

(2) The imperfect is used in narratives referring to some re-  
 mote time; *e. g.*, **ԷՆՎԱԾԱՆՆԱՆ ԺԱԶԳԷՆ, ԷՆՎԱՆ ԺՆԱԵ,**  
**ԳԱԳՆԱԵ, ԷՆՎԱԾԱՆՆԱՆ ԱՐԱԴՆԱ ԺԱԱ, &c.**

(3) The imperfect is, in several cases, used instead of the present  
 tense to express the idea of the speaker in a lively and emphatic  
 manner; *e. g.*, **ԳԶԳԻՄԳԱՆԱՆ ՎԻԱԵԽՆԱՐՈ ԺԺՐ ԳՊ...ԳՐՈ** for now  
 with (mine) eye, I see Him clearly (Mills) Y. 45, 8; **-ԳԱԵ ԺԱՐՈ**  
**ԳԶԷԺ-ՎՈՐԱՄԵ ԳԵՄՅԱԵ ԺԱՐՈ ԳՆՄԱՆ-ՎՈՐԱՄԵ ԳԵՄՆ**  
 here I look at the moon, here I perceive the moon (Darmes.)  
 Yt. 7, 3. *Vide* Y. 34, 13; Y. 51, 4; Yt. 13, 2.



(4) The imperfect is used also to express an action habitual or frequently performed; *e. g.*, **နိမိတေ နာမေ (နိမိတေအာရံ)**  
**နိမိတေအာရံ နိမိတေ အာရံအာရံ နာမေ...နိမိတေအာရံ**  
 (I desire to approach with my praise those Fravashis) which hold  
 the heaven in its place apart, ... which hold the children in the  
 wombs safely enclosed apart (Mills) Y. 23, 1.

(5) The imperfect is sometimes used to denote an action going on while another took place; *e. g.*, **ဗုဒ္ဓာသံ နိမိတေ ဗုဒ္ဓာ**  
**အာရံအာရံ ဗုဒ္ဓာ ဗုဒ္ဓာသံ အာရံအာရံ ဗုဒ္ဓာ နိမိတေ အာရံအာရံ ဗုဒ္ဓာ**  
**နိမိတေ** when barley is coming forth, the Daévas start up; when  
 the corn is growing rank, then faint the Daévas' hearts (Dar-  
 mes.) Vend. 3, 32. *Vide* Yt. 11, 4-6.

(6) The imperfect is also used to express events that have taken place at, or close to, the time of speaking; *e. g.*, **နိမိတေ**  
**အာရံအာရံ နိမိတေ အာရံအာရံ နိမိတေ နိမိတေ** he, the  
 ruffian, now fiercely fought against me on horseback (Yt. 5, 50).

(6) In some rare instances the imperfect denotes the pluperfect tense; *e. g.*, **အာရံအာရံ နိမိတေ နိမိတေ...နိမိတေ**  
**နိမိတေ နိမိတေ နိမိတေ နိမိတေ နိမိတေ နိမိတေ**  
**နိမိတေ** (Geld.) which  
 (*i. e.*, the Fravashis) show a beautiful growth to the plants, which  
 had stood before for a long time in the same place without  
 growing (Darmes.) Yt. 13, 55.

640. The imperfect subjunctive is mostly used in the Paras-  
 maipada, and expresses—

(1) Future time; *e. g.*, **နိမိတေ အာရံအာရံ အာရံအာရံ**  
**အာရံအာရံ အာရံအာရံ အာရံအာရံ** Asha-Vahista will smite the sickliest of  
 all sicknesses (Darmes.) Yt. 3, 14. *Vide* Y. 44, 15; Yt. 13, 129;  
 Yt. 19, 11.

(2) Contingency of an event; *e. g.*, **နိမိတေ နိမိတေ နိမိတေ**...

...and of those people one happens to die  
(Darmes.) Vend. 5, 27. *Vide* Vend. 16, 8.

(3) Earnest desire on the part of the speaker; e. g., *၇၂* *၇၃*  
*ယုယု၇၃* *၇၃* *ယုယု၇၃* *၇၃*...*ယုယုယု* who will praise us?...who  
 will meditate upon us? who will bless us? (Darmes.) Yt. 13, 49.  
*Vide* Khor. Nyâ., 1.

(4) Purpose or consequence; e. g., ຊາວຊາດ ແລະ ຂອງ ມັງຄານ  
...ມີພັນຫນ້ອຍ ພັນໜ້ອຍ ພັນໜ້ອຍ ພັນໜ້ອຍ ເຂົ້າໃຈ ທັງສິ່ງ  
ເຈົ້າ ເຈົ້າກໍ່ ໃຫ້ແກ້ໄຂ ຈົນ ລາວ as Ahura Mazda made the  
creatures many and good, many and fair,...so that they may  
restore the world (Darmes.) Yt. 19, 10-11.

[illegible]

**641.** The imperative second person is used to express—

(1) Earnest advice; e. g., -**𐎧𐏁𐎡𐎹𐎠𐎢𐎽𐎶𐎥𐎺𐎠𐎫𐎲𐎠𐎪𐎠𐎵**  
**𐎤𐎬𐎦𐎰𐎣𐎠𐎢𐎽𐎶** (Geld.) thou Frashaostra! go thou (forth) with the  
 generous helpers (Mills) Y. 46, 16; -**𐎠𐎢𐎽𐎶𐎥𐎺𐎠𐎫𐎲𐎠𐎪𐎠𐎵**  
**𐎠𐎢𐎽𐎶𐎥𐎺𐎠𐎫𐎲𐎠𐎪𐎠𐎵** thither carry the seeds of every  
 kind of tree (Vend. 2, 28). *Vide* Vend. 18, 16; Y. 8, 3; Y. 45, 1.

[illegible]

(3) Threat; e. g., **ወላጅህ...ወላጅህ ይህን ይህን** perish, O fiendish Druj! rush away, O Druj! Vend. 8, 21.

(4) Benediction or blessing; e. g., **ወላጅህ ይህን ይህን ይህን** live thou long, live with felicity (Afrin-Gâhâm., para. 18).

(5) Command; e. g., **ወላጅህ ይህን ይህን** speak these words (Vend. 10, 2); **ይህን ይህን ይህን ይህን** stand thou not near her, sit thou not on her bed (Darines.) Yt. 17, 57. *Vide* Vend. 19, 1.

*Note.*—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.\*

642. The imperative first person is used to denote—

(1) Future time; e. g., **ወላጅህ ይህን ይህን ይህን** I will come to thee for help and joy (Yt. 1, 9). *Vide* Vend. 22, 3; Y. 28, 3.

(2) Wish or desire on the part of the speaker; e. g., **ወላጅህ ይህን ይህን ይህን** that we may find a young husband (Yt. 15, 40); **ወላጅህ ይህን ይህን** may we see Thee (Y. 60, 12). *Vide* Yt. 10, 108; Yt. 5, 130; Yt. 9, 26.


(3) Determination or promise; e. g., **ወላጅህ ይህን ይህን ይህን** by this Word will I strike, by this Word will I repel thee, O evil-doer Angra Mainyu! (Vend. 19, 9).

(4) Irresolution; e. g., **ወላጅህ ይህን ይህን ይህን** what shall I do? shall I go back to the heavens? shall I sink into the earth? Yt. 17, 58. *Vide* Y. 46, 1.

(5) Inquiry; e. g., **ወላጅህ ይህን ይህን ይህን** whither shall we bring, where

shall we lay the bodies of the dead? O Ahura Mazda! (Vend. 6, 44).

**643.** The imperative third person is, in the sense of *let*, generally employed in allowing or giving leave or power to do a thing; e. g., *ḥayyā l-hayyūn wa-l-aymān wa-l-aymān* (Geld.) and thus let the sinners by these means be foiled (Mills) Y. 53, 8. For further illustration, *vide* Y. 33, 9; Y. 35, 6.

644. The imperative third person also conveys the sense of earnest desire or wish, corresponding to the English auxiliary verb *may*; e. g.,  *may these Fravashis come satisfied into this house*; *may they walk satisfied through this house* (Yt. 13, 156). *Vide* Y. 10, 1; Y. 51, 17; Y. 58, 1.

**645.** In some rare instances, the imperative third person expresses the future time near at hand; e. g., འདྲི་བའི་མཉེན་སྒྲོལ།  
འདྲི་བའི་མཉེན་སྒྲོལ།  
O fair Yima, son of Vivanghat! on this sinful corporeal world  
(severe) winters will shortly fall (Vend. 2, 22).

646. The perfect is used to indicate that an action is done or finished in the past at a certain period; *e. g.*, -ᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ  
ᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅᐅ  
ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅᐅ in the reign of Yima, there was  
neither cold nor heat, nor old age nor death (Y. 9, 5). *Vide* Yt.  
13, 67; Y. 1, 21.

The perfect is, in several instances, used to mark the continuity of an action; e. g., *𐬀𐬵𐬭𐬀𐬎𐬌𐬵𐬀𐬢𐬀𐬯𐬀𐬨𐬀𐬰𐬀𐬊*...*𐬵𐬀𐬢𐬀𐬯𐬀𐬨𐬀𐬰𐬀𐬊* who (i. e., Ahura Mazda) has been nourishing us (Y. 1. 1); *𐬵𐬀𐬢𐬀𐬯𐬀𐬨𐬀𐬰𐬀𐬊*...*𐬵𐬀𐬢𐬀𐬯𐬀𐬨𐬀𐬰𐬀𐬊* the most beautiful whom I have ever seen (Y. 9, 1). Vide Yt. 10, 45; Yt. 22, 8. 11; Y. 12, 7; Y. 62, 8; Vend. 5, 7.

(1) Request; *e. g.*, -**սուր յստալալս ալ լու ի Կառն**  
**ապալալս Կառն ի սուր յստալալս ալ լու ի Կառն**  
 listen to our Yaçna, O Mithra! be thou pleased with our Yaçna,  
 O Mithra! (come and) sit at our Yaçna (Yt. 10, 32).

(2) Command or duty; *e. g.*, -**առա յնստալալս Կար**  
**Կառնալալս Կարնալալս առա յնստալալս** thou, O Zarathustra!  
 shall stand outside by the furrow (Darmes.) Vend. 9, 12;  
**առա յնստալալս յնստալալս Կարնալալս Կարնալալս**  
**Կարնալալս Կարնալալս Կարնալալս Կարնալալս**  
 O Zarathustra! keep thou for  
 ever that man who is friendly (to me) from the foe unfriendly  
 (to me)! (Darmes.) Yt. 1, 24. *Vide* Y. 65, 10; Vend. 7, 71.

(3) Benediction or prayer; *e. g.*, -**Կարնալալս Կարնալալս**  
**Կարնալալս Կարնալալս Կարնալալս Կարնալալս** may'st Thou, O  
 Ahura Mazda! reign at Thy will, and with a saving rule over  
 Thine own creatures (Mills) Y. 8, 5.

643. The Potential first and third persons are generally used to indicate—

(1) Wish or prayer on the part of the speaker; *e. g.*, -**Կարնալալս**  
**Կարնալալս Կարնալալս Կարնալալս Կարնալալս**  
 may no one whichsoever get first sight of us. In the strife with  
 each may we be they who get the first alarm (Mills) Y. 9, 21;  
**Կարնալալս Կարնալալս Կարնալալս Կարնալալս**  
 Oh! may we never fall across the rush of the angry lord, *i. e.*,  
 Mithra (Darmes.) Yt. 10, 69; -**Կարնալալս Կարնալալս**  
**Կարնալալս Կարնալալս Կարնալալս Կարնալալս**  
 by whose force we may smite the Lie-demon (Mills)  
 Y. 31, 4. *Vide* Y. 60, 2.

(2) Necessary observation of certain duties, rites or precepts of  
 religion. *e. g.*, -**Կարնալալս Կարնալալս Կարնալալս**  
**Կարնալալս Կարնալալս Կարնալալս Կարնալալս**



դրոյստեղծելու քաջ ցես... Զեյս then Yima replied to me, 'I will make thy regions thrive'...(Vend. 2, 5). *Vide* Vend. 15, 11-14; Vend. 19, 5-9; Yt. 5, 91-93; Yt. 17, 54-56.

651. As a general rule, prepositions precede nouns and pronouns which they govern; e. g., Զեյսե ցեստե արար to the creation of Mazda (Yt. 9, 9). Զայն քաջ քաղիւղէն քառաւ արար from Gayomard to the victorious Saoshyant (Y. 26, 10); Զեյս ցատեմ արար on this ground (Vend. 8, 10).

652. When a noun is qualified by an adjective or a numeral, the preposition mostly intervenes between the two; e. g., արարաւ արարաւ արարաւ on the *highest* summits (Vend. 6, 45); քաջէ արար քաղիւղաւ with his club uplifted (against the Druj) Vend. 18, 30; արար արար արար for ten nights (Yt. 13, 49). *Vide* Y. 65, 5; Yt. 14, 31; Vend. 9, 56.

